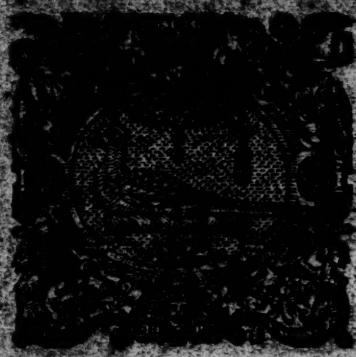


45. *manica*

...the ...
... of ...
... and ...
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Newly let forth by S. H. G. and others in
the University of Cambridge.

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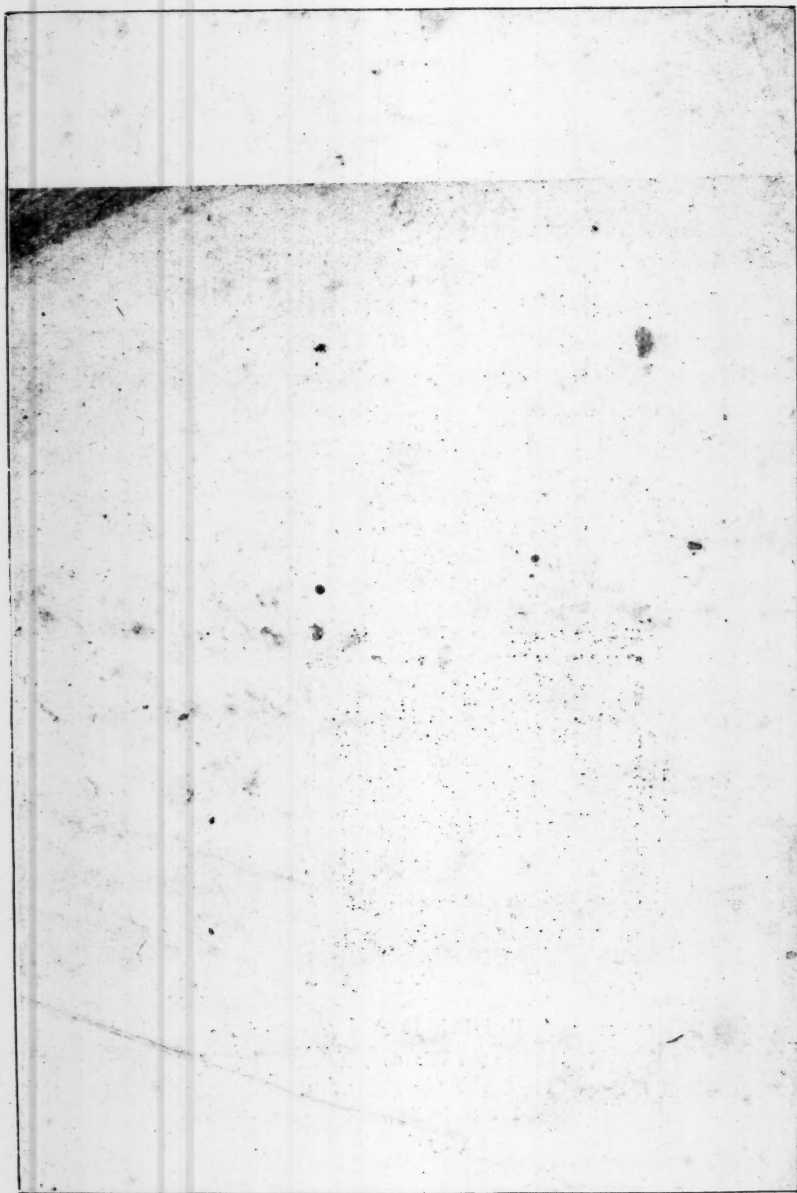



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Her Book
Price 16
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AT LONDON

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(*)

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TO THE RIGHT HONORABLE SIR
HENRY HERBERT, Knight of the most noble order of the
Garter, Lorde of Cardiffe mannor and S. Quintin, and Earle of Pembroke,
the right worshipfull Sir PHILIP SIDNEY knight, with the right
worthy Gentleman M. Robert Sidney Esquire, S.R. wisheth increase of
vertuous qualities in the minde, of the giftes of the body,
and goods of Fortune.



Ight Honorable and Worshipful, If I shou'd follow the
 custome of such as set forth bookes to the vewe of the
 world, which passe vnder the protection of noble perso-
 nages (besides the dread of offending wise men) I shou'd
 run into one of these three errours, either to praise your
 H. and W. by adulation, praise my selfe by ostentation,
 or praise my worke by seeking to bring men into admi-
 ration. I purpose none of all these The first I leaue, least
 my wordes should empaire your worthines. The se-
 cond, I refrain, because I find nothing in my self which can deserue praise. The
 third I will avoide, for if my labor hath bene so wel imployed, as it may please
 you right H. and W it is able enough to praise it selfe. I therefore present these
 my three bookes of Diuinitie, Philosophie, and Poetrie (comprized together in
 one volume) vnto you three right H. and W. (who are linked & vnited together
 in an indissoluble band of amitie & fraternitie) humbly requesting that you will
 countenance the with fauour, & patronage them by your authoritie, that thereby
 they may eschew the reproches of malicious tongues, and bleare the enuious eies
 of such as prie at other mens fautes in the water, which cause things seeme big-
 ger t. en they be, but regard their owne faultes, as through small nets, which
 cause things to seeme lesse. In so doing, you shall giue me cause to reioice in my
 travell, and occasion by thankfulnes to acknowledge my bounden duetic. Thus
 leaving your Honour and Worthips to the direction of the Almighty, I cease,
 referring my selfe to your good opinions.

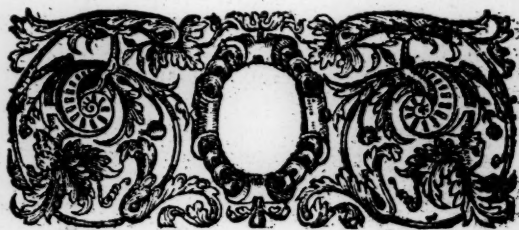
Your Honor and Worthips to com-
 maund, S.R.



TO THE READER.

1. **H**E that knoweth not that he ought to knowe, is a brute beast among men.
2. He that knoweth no more then he hath neede of, is a man among brute beasts.
3. He that knoweth all that may be knowne, is a God among men.

1. Reade willingly.
2. Correct friendly.
3. Judge indifferently.





THE FIRST HVNDRETH OF THE

Triplicitie of Diuinitie.

1 Three things doe witness the worde of God to be true, and of great authoritie. **T**he historie of the world comprehended in the holy scripture. Many notable and strange reuelations. The miracles of the Church, which do confirme the word.

2 The preaching of the worde of God is comprehended in three things. In doctrine. In consolation. In precepts.

3 The holy Scripture is diuided into three parts. Into histories. Histories consist in those things which are done. Into precepts. Precepts in those things which are commanded. Into propheties. Propheties, in forerunning things which either are already come to passe, or shall hereafter be fulfilled.

4 Three good things are set forth in the scripture, which the Philosophers neuer attained vnto. The true knowledge of god, and calling on of his name. True comfort in aduersitie. The way to liue well and worship God aright.

5 Three things are most certain in the word of God. Promises. Propheties. Threatnings.

6 There be three singular things proper to the Scripture. Hugo. Whatsoeuer is taught, is trueth without falshood. Whatsoeuer is commanded, is goodnesse, without malice. Whatsoeuer is promised, is happinesse without miserie.

The second hundred.

8 The word of God was renewed
for three causes.

To be learned.
To be believed.
To be practised.

8 There are three un-
derstandings of scriptures
set down by Hugo
in his third booke of
the rule.

Historicall.

The first, containing
examples fit for the
simple.

By miracles.

Allegoricall.

The second, mysteries
fit for the learned.

By figures.

Moral.

The third, manners,
common for both.

By words.

9 All Scripture given by inspi-
ration as Paule saith 2. Tim. 3.
is profitable to three.

To teach.
To improve and correct.
To instruct in righteousness.

10 There be three
kinds of meditati-
ons in contempla-
tion. Hugo.

In creatures.

The first ariseth of
admiration.

Admiration, bring-
geth Question:
Question, fear-
ching out.

In scriptures.

The second of rea-
ding.

Reading, bring-
geth matter to
know the truth.

In manners.

The thirde, of cir-
cumspction.

Circumspction bring-
geth operatio.
Operatio is the
end of Medita-
tion.

11 Three waies God spake un-
to our forefathers, as Luther is
witnes in his exposition. Upon
the xxxv. chap. of Gen.

By dreames.

By manifest visions.

By the voices of prophes.

12 The holy scripture is divi-
ded into 3. partes.

The law.

The prophets.

The gospel.

13 S. Paule in his three epistles
to the Romanes, Galathians, &
Ephesians, teacheth three things

He sheweth that all men are sinners.

He teacheth that man is iustified by faith
onely, without the workes of the law.

He prescribeth them that are iustified,
to do good workes by Gods law.

14 Three

of the Triplicite of Dinitie.

14 Three things make men suspect the Epistle of Jude not to be Canonically

The narration of the life of Michael the Archangell with the devil.
The narration of the bodie of Moses
The prophesie of Enoch.

15 There are three sayings founde in S. Paule his Epistles which are borrowed of Heathen Antiquaries.

Of Meander, Cuill waybes corrupt good manners, 1. Cor. 5. ver. 33.
Of Aratus, Couetousnes is the roote of all evils 1. Tim. 6. ver. 10.
Of Epimenides, Cretians are alwaies lyers, cuill beasts, now bellies, Tit. 1. ver. 12

16 Three things chiefly to be obserued in the olde and newe Testament.

Faith, that we may beleue those things to be true, which Moses, & Prophets, Christ and his apostles haue spoken by the inspiration of the holy ghost.
Hope, that with a stedfast beleue we may assure our selues that wee shall obtaine those things that are promised.
Charitie, that we neither doe, nor say any thing but y^e which is acceptable to God, and profitable to men.

17 For three causes the worde of God is to be preached.

That the hearers may vnderstand, because without preaching he cannot heare.
That he which vnderstandeth may beleue because without hearing, he cannot beleue
That he which beleueth may do good because without faith he can not do good.

18 For three causes wee ought to be attentiu in hearing the worde of God.

For the reuerence due to God, whose worde we come to heare.
That wee may auoide the dangers of negligence.
For the profite which is manifold.

19 There be three inuisible vertues of God.

Power.	Of y ^e which al things proceed.	The Father is power.	Power creates
Wisdom.	In the whiche all things consist.	The sonne is wisdom.	Wisdom govern
Goodnes.	By which al things are governed.	The holy ghost is goodnes,	goodnes preferue
	B. ii.		Rom.

The second hundred

Rom. I. 1. ver. 36. Because of him, in him, and by him are all things. To him be praise for ever and ever. Amen.

20 God is three manner of waies { In heauen onely he is all.
al in al. Auguft. { In earth onely he is al.
{ In heauen and earth he is all.

21 Three manner of waies god { By his effence.
is euery where. { By his prefence:
{ By his power.

22 He that will knoto God { What he hath commanded. { Wee y medita-
as he ought: muft think by { What he hath promifed. { teth thefe three
on thefe 3. things. Luther. { What he hath threathed. { findeth God.

23 For three caufes are three { Eyes, becaufe he feeth all things.
things attributed to God. { Hands, becaufe he maketh all things.
{ Feete, becaufe he is euery where.

24 There is none like { He is rich in mercie. { He freely refpecteth y humble.
unto God for 3. things, { Wightie in iudice. { Iufly indgeth the wicked.
Bernard. { Bonatfull in grace: { Pitifully faueth finners.

25 We haue receiued 3. fortes { Such as lead vs vnto the feare of God.
of thinges of God our Creator, { Such as moue vs to loue God.
wherof we ought alwaies to be { Such as prouoke vs to yeeld thanks vnto
mindful. { his maieftie.

26 The knowledge of God is { Generall, as of the Philofophers. Rom. I. 4
{ 2. Iob. 36.
threefold. { Spectail, as of the Chriftians, I. Cor. 13.
{ Rom. 10.
{ Singular, as of the that are blessed. I. Cor.
{ 13. Ioh. 3.

27 Thefe things are { Not alwaies. { The first is referred to the time.
to beknowe in difpu- { Not to all. { The fecond to the perfon.
ting about God. { Not all things. { The thirde to the matter.

28 Three no- { Creation. { By the three { The Father.
table benefits { Redemption. { perfons in { The Sonne.
of God. { Sanctification. { Trinitie. { The holy Ghoft.

29. There

of the Triplicitie of Diuinitie.

29 There are 3 inward properties to be obserued in discerning the persons of the Trinitie.

{ To beget. { The Father onely begets.
{ To be borne { The Sonne onely is borne.
{ To procede. { The holy Ghost onely proceeds from both.

30 Three outward properties of the persons in Trinitie.

{ The Father sendes, and is not sent.
{ The Sonne is sent to be made a sacrifice.
{ The Holy Ghost is sent to sanctifie our mindes.

31 Three beare witnesse in heauen.

{ The Father.
{ The Sonne.
{ The holy Ghost

{ And these three are one.
{ Vnion.
{ Vniting.
{ Vnited.

32 There are three qualities in the Sonne representing the qualities of the Trinitie.

{ The infinit fountaine of light.
{ The brightnesse coming from that light
{ The heate proceeding and breathing from them both.

33 Three things in vs which do represent the holy Trinitie.

{ Memory.
{ Understanding.
{ Will.

{ Represents the Father.
{ Represents the Sonne.
{ Represents the holy Ghost.

34 Three names beeing one thing in deed, are like to the Trinitie.

{ Snowe.
{ Ice.
{ Water.

{ So God is three in personne, and but one in Substance.

35 Gods iudgements are known by 3 thinge.

{ Corporall punishments.
{ The sting of the conscience.
{ The torments of hell.

36 Three manner of wayes wee may knowe in the worship of God.

{ When for onely true God, there are worshipped many Gods: as the heathen did.
{ When the true God is worshipped, but not according to his will.
{ When true God is worshipped but not onely, which is done of them that worship other Gods beside the true God.

The firste hundredeth.

37 By three things the loue of
God appeareth towards men.

What he hath giuen to man the vse of hea-
uen, earth, and all his creatures. Gene. 1
Eccl. 17.

What he hath graunted Angels to be mini-
sters to men. Heb. 1. vers. 14.

For that he hath offered himselfe for man-
kind, taking vpon him the forme of a ser-
uant. Phil. 2. vers. 17.

38 We may commit three things
safely into Gods hands.

Iniurie

Because he is a reuenger
of iniuries.

Losse.

Because he is the restorer
of losse.

Griefe.

Because he is our Physiti-
on and best comforter.

39 The sweetnesse of this name
Iesus, consisteth in three things.

It is hony to the mouth.

Melo die to the eare.

Joy to the hart.

40 The sonne of
God according to
his office, is na-
med in three seue-
rall languages.

Messias, in Hebrew.

Christ, in Greeke.

Annoynted in English.

And according
to these three
names, hee is
called.

A Priest.

A Prophet.

A King.

41 Three things to be conside-
red in Christ our sauiour.

He prayeth for vs, as he is our Priest.

He prayeth in vs, as he is our head.

He is praied vnto of vs, as he is our God.

42 Christ was knowne to the
world to be true Messias by three
things.

The opening of heauen.

The appearing of the holy Ghost.

By the voice of his heauenly Father.

43 Christ is called a Priest, and
his office consists in 3. things.

In teaching, Malachie 2. So the Sonne
brought forth the Gospell in the bosome
of his Father.

In praying: as appeareth in Leviticus
And hee prayed for vs. Iohn 17 Hebr.
7.

In offering sacrifice Hebr. 5. He offered him-
selfe for our finnes.

44 Christ

of the Triplicite of Diuinitie.

44 Christ is called a King for 3 causes.
 } Becau' he put downe all power, and destroyed the workes of the deuill.
 } Because by the vertue of the spirit, he raig-
 } neth in the minds of the faithfull.
 } Because he defendeth his Church against the tyrannie of the deuill.

45 Christ the true teacher doeth in-
 struct vs 3. waies. because he is
 { The way. } They way not erring. } In example
 { The truth } The truth not deceiuing. } In promise
 { The life. } The life not ceasing. } In reward

46 There are three causes of his incarnation of Christ.
 } That he might bzuise the Serpents head. Gen. 3.
 } That by his sacrifice hee might appease Gods wrath,
 } That he might iustify the vniust by his imputation of his obedience.

47 Thre figures of Christ his crucifying, set down in the scripture.
 { The sacrifices lifted vp on high.
 { The offering vp of Isaac.
 { The brazen Serpent lifted vp in the wilderness. Num 21. Iohn. 3.

48 Christ his death for vs, and satisfaction for our sinnes, is thre fold.
 { A worke without example.
 { Faour without desert.
 { Charitie aboue measure.

49 The passion of Christ is applied 3. waies.
 { It is offered by the word, as by the hand of God.
 { It is receiued by faith, as by the hand of man.
 { It is sealed by the Sacraments & the vse thereof set downe as it were in a table.

50 There are 3. fruits of Christ his ascension.
 { To send the holy Ghost,
 { To be a mediator to God the father.
 { To preserve the Word, and the Church.

51 The sonne of god was chaunged thre manner of waies.
 { From his humilitie, to his diuinitie in his transfiguration.
 { From passion to immortalitie in his resurrection.
 { From immortalitie to his fathers equalitie in ascension.

The second hundredeth.

53 Three things con- } The wayde. } These three are one, & this one is 3-
 curre in the person of } The flesh. } Not by confusion of substance, but by-
 Christ. Bernard. } The soule. } vinitie of person.

53 Christ loued vs } Swete ly. } In that he tooke our flesh vpon him.
 three maner of waies. } Wisely. } In that he eschewed all fault.
 Bernard. } Galiantly. } In that he suffered death.

54 There are three maruelous } The coniunction of the Father and Sonne
 coniunctions as Luther saith, in } in diuinitie.
 the exposition on y xx. cap. Gen. } The coniunction of diuinitie and humanity
 in Christ.
 } The coniunctio of Christ with his church.

55 Christ confoundeth y worlde } He accounts the chiefe wisdomes therof to
 and all things therein 3. waies. } be folishnes.
 } He reckoneth their best workes for iustice.
 } He changeth their best good into euill.

56 Christ hath made } Of his Crosse } He hath redeemed vs by his death
 vs partakers of three } Of his Gospell. } on the crosse.
 necessarie things. } Of his spirite. } He hath instructed vs by his gos-
 } pell.
 } He hath confirmed and sanctified
 } vs by his spirite.

57 The whole world did mar- } That he rose againe after death.
 uell at three workes of Christ. } That he ascended into heauen in the flesh.
 Chrys. } That he conuerted the whole worlde by
 his twelue apostles.

58 Christ had three witnesses. } John Baptist. Ioh. 1. ver. 15.
 which did testifie of him. } His workes Ioh. 5. ver. 36.
 } His Father, Math. 3. ver. 17.

59 Christ doth excell } In dignitie of person.
 the Saintes in three } In worthynes of office.
 things. } In perfectnes of giftes. } These doe not exclude
 his diuinitie.

Of the Triplixitie of Diuinitie.

60 The toy which y^e aungels did
 expresse at y^e natiuity of Chyriste
 is said to be great for 3. causes.

For the matter which is great, namely our
 reconciliation with God.
 For the continuance and steadfastnes there-
 of, for it continueth constant for ever.
 Because it is spiritual, & pertaining vnto
 all those that haue the gift of faith.

16 Chyrist did foze the w^o 3.

Of outward enemies. Of seducers. Of falsse bzyethen.	{ Paule saith, fighting a broad, feare within, & dangers in falsse bzyethen
--	---

kinds of war.

62 Chyrist did raise thre persons
 from death, as some iudge in 3.

The first yeare the widowes sonne, Mat. 7
 ver. 14. 15.
 The second yeare the daughter of Iairus
 Luk. 8. ver. 54. 55.
 The third yeare Lazarus, Ioh. 11. ver. 44.

seuerall yeares.

63 Chyrist reuealed thre singu-
 lar secretes vnto thre Apostles,
 Iohn the Euangelist, Peter, and
 Iames.

His transfiguration on the hill Thabor, Luk
 9. ver. 28.
 The reuiuing of Iairus daughter. Luk. 8.
 ver. 51.
 The treason which Iudas practised against
 hym, Ioh. 13. ver. 26.

64 Chyriste is
 to be considered
 of vs in thre
 times.

Before his incarnation. At the time of his incar- nation. In his glorification, after his resurrection, and ascension.	{ God, the worde, the Image, the sonne of God Iesus Chyrist, God and man, the sonne of Mary, y ^e sonne of god the sonne of man, Emanuel. Al God, al man, the truth of his diuine & humane nature re- maining.
---	---

63 Thre thinges doe teache vs
 that the holy ghost is true God,
 with the father and the sonne.

Testimonies out of the scripture, as Actes
 5. Ananias did lie vnto the holy ghost, not
 vnto men but vnto God.
 The worke of creation, Iob 33. the spirite
 of God made me, and the breath of the al-
 mightie receiued me.
 That which is euery where, seeth, & killeth
 al thinges with his presence, knoweth and
 heareth al thinges Psal. 139. whether shall
 I go from thy spirit.

The first hundredth

66 The Apostles received thre
gistes when the holy Ghost de-
cended vpon the day of the feast
of Pentecost.

The gift

Of interpreting the scriptures
Of knowledge of al languages
Of a constant heart bold to set
forth the truth.

67 The light of the holy Ghost
doth rule vs in thre things.

In our counsels.
In our maners.
In the actions of our whole life.

68 The holy Ghost doeth con-
firme thre things in vs.

Faith.
Hope.
Loue.

69 The holy Ghost
doeth gouerne thre
things in euery god-
ly person.

The minde.
The heart.
The will.

It doth lighten the mind with the light
of the holy word.
It doth kinde the heart that it may co-
reine the motions of good woorks, and
vertues which please God.
It doth moue the will to be willing to
doe whatsoever God willeth in his
word.

70 Thre especial heresies which
do ouerthrow the doctrine of the
holy ghost.

Of the Græcians, which will haue the holy
ghost to proceede from the Father only,
and not so likewise from the Sonne.
The Macedonians, which say the holy spi-
rite is a liuing creature.
Of the Sabellians, which affirme the holie
ghost to be all one with the Father and
Sonne, and not thre persons.

71 Wee commit
sinne thre maner
of waies.

In not rewarding
good things w
good things.
In requiting e-
uill with euill
things.
In recompensing
the good with e-
uill things.

On the contrary
these 3. things
are praisewor-
thy.

To reward good
things with
good things.
Not to acquite
euill with euill.
To recompence e-
uill things w
good.

: 72 The

Of the Triplicite of Diuinitie

72 The almightie created three vitall spirites.	{	Which is not covered with flesh.	Of Angels.
		Which is covered w flesh but dieth not couered with flesh.	Of men.
		Whiche is covered with flesh, and dieth with the flesh.	Of brute beastes

73 The sinne 3. maner of waies.	{	Of infirmitie.	{	Against the Father, because he is the God of might.
		Of ignorance.		Against the Sonne, because he is the perfection of wisdom.
		Of malice.		Against the holy ghost, because he is the giuer of grace.

74 Three are put in minde of three things so oft as we beholde a rainebowe.	{	Of the anger of god when he destroyed the woylde with water, whereof the blew co- lour is a witnesse.
		Of the mercy of God, who wil not ble that punishment againe.
		Of the latter iudgement, and burning the woylde with fire. The fierie coulour of the rainebowe shewing the same.

75 The creation of the world is an euident testimonie of three excellent things.	{	Of the	{	Wisdom.
				Omnipotencie.
				Goodnesse of God.

76 Three things shew that the ende of the world is at hand.	{	Because the ende of the Romane Empire is at hand.
		Because there is a generall defect and apo- stacie from the Faith throughout the world.
		Because the Gospell hath bene preached throughout the world.

77 Three sayings of Angels are bled in the scriptures more then others.	{	Michaell, who is like God: Dan. 10: & 12 chap.
		Raphaell Gods phisition. Tob: 3. verse. 17
		Gabriel, The strength of God. Dan. 8. and 9. chap. Luke. 1, C. ij.

78 Three

The firste hundredeth.

78 Three chiefe offices which Angels doe execute towards vs. They withholde vs from sinne. They defend vs from enemies. They lead vs into heauen.

79 The holy Ghost the comforter, giueth vs three things. The earnest of saluation, That he may beare witnesse to thy spirit, that thou art the Sonne of God. The light of knowledge, That whē thou hast don al y thou canst, thou shouldest think thy self to be an vnprofitable seruant. The strength of life, That which is vnpossible for thee by nature, is made easie to thee by grace.

80 Three things to be considered in the creation of creature. Who made it? If we aske who made it? God. For there is no another more excellent God. By what hee made it. If by what hee made it? Hee saide, & it was done. No Arte of more force then y word of God. Wherefore hee made it. If therefore hee made it? be cause hee is good. No cause better thē that god shoulde be created of God that is god.

81 The whole worlde hath bene three times ruled by 3 lawes. The lawe of nature. 2000. before the lawe. The lawe of Moses, 2000 under the lawe. The lawe of the Gospell, 2000 under the Gospell. But for y elect sake these last daies shal be shortned. Hire thousande yeres the worlde shal endure, & thē be burned, saith Elias,

82 Faith as August saith is of 3 things and times. Of things past. We beleue that Christ is dead which is past. Of things present. We beleue that Christ sitteth at the right hand of his Father, which is present. Of things to come. We beleue that he shall come to iudgement which is to come. 83 Beliefs

Of the Triplicitie of Diuinitie

83 Beliefe is of three partes. { To belieue that there is a God, is of know-
ledge,
To belieue God, is to consent to his truth.
To belieue in God, is to haue true confi-
dence in his mercie.

84 There be 3 kindes of knowledge. { To learne to knowe onely
for knowlledge sake. { The first curiositie.
To learne to knowe, to that
ende to bee knowen of o- { The second, vaine
thers. { glozie.
To learne to knowe, that
thou maist be edified. { The thirde, perfect
charitie.

85 Faith and hope dif- { In obiectes. { Faith apprehendeth a present bene-
fer in three things. { In offices. { fit: Hope looketh for one to come.
In subiectes. { Faith apprehendeth the promise
made by Christ, which neither
hope nor other woorkes can doe.
Faith is a knowlledge in the mind
and trust in the will: Hope is in
the will, and in the hart,

86 Faith excēde three thinges { The end of mans reason,
as Bernard saith. { The vse of nature.
The bondes of experience.

87 Three thinges without { Warden. { Warden of our finnes.
all doubt are to be hoped { Grace. { Grace in regeneration.
for of God. { Glozie. { Glozie after resurrection.

88 Three thinges in which our { In the loue of adoption.
whole hope consisteth. { In the truth of Christ his promises.
In the power of his redemption.

89 The hope of the wicked may bee compared to { To dust scattered in the winde.
three things. { To smoke flying in the ayre.
To a guest departing the same day that he came.

90 Charitie is of three sortes. { Towards God,
Towards our selues,
Towards our neighbours.
Cij.

The firste hundredeth.

91 Our neighbour, though he be euill, must be loued for 3. causes.	For Gods sake.	{	If thou louest God, thou wilt loue his soune also.
	For his owne sake.		If thou louest thy brother where he is in health, thou wilt loue him also being diseased.
	For thine owne sake.		Thou shalt loue him, that thou mayest gaine his loue, which seeketh hurt to thee.

92 Golde and charitie are com-
pared together thre ananner of
waies.

{	As golde doeth excell all mettals, so cha- ritie doth excell all vertues.
	As golde is rare and deare, so likewise is charitie.
	As gold is more faire and durable then o- ther mettals, so farre charitie endureth.

93 The humble man escheweth
thre vices.

{	Singularitie, whereby a man will bee ac- counted more holy.
	Arragancie whereby a man doth set forth himselfe aboue others.
	Presumptio, whereby a man doth account him selfe fit for greater matters, then in deede he is fit for.

94 Patience doeth suffer any
paine for thre things.

{	God and Godlinesse.
	Faith and religion.
	Vertues and lawes.

95 By thre maner of
meanes, the vertue of
patience is exercised.

Of God we suffer
punishments.

Of the deuill tem-
ptations.

Of our Neigh-
bors persecuti-
ons, losse, & re-
proch.

Wherein we
must take
heede.

{	That we do not murmure a- gainst god for our afflictions.
	That the tem- ptations of the deuill cause vs not to consent to sinne.
	That y miscchise of our neigh- bors prouoke vs not to requite euill.

96 These

Of the Triplicitie of Diuinitie.

56 These 3. thinges are a great
praise in the iust.

To holde his peace when his seruant reuileth him.
If he forbear him that is sicke, when hee offereth iniurie.
If he make no answer to a worse mā, charging him with vntruth.

97 Patience is a great vertue,
for 3. thinges.

If thou hurtest not him, of whō thou wast first lozner.
If thy selfe being hurt, thou doest forgive him.
If thou fearest him whom thou couldest haue hurt.

98 Three examples of patience
in the scripture,

Of Iob Iames. 5. you haue heard of the patience of Iob, and sene his end.
Of Christ the onely paterne of patience. 1. Cor. 1. 1, Pet. 2.
Of Lazarus which bare patiently infamie, diseases, and contempt Luk. 16.

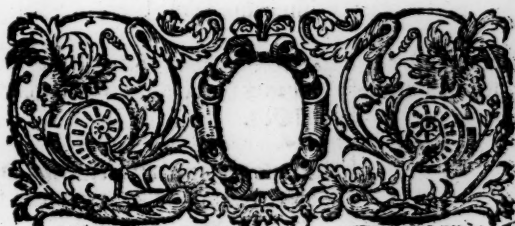
99 A good life consisteth in these
three thinges.

To eschew euil.
To do good
To perseuer in goodnes to the end

100 Perseuerance
hath affinitie with
these three.

It is the sister of patience.
The daughter of constancie.
The friend of peace

In aduersitie
In labour
In prosperitie





THE SECOND HVNDRETH OF THE

Triphitic of Dauidic.

1 Three things are comprehended in the knowledge of God.

To know who God is, namely, the Father, the Sonne, and the holy Ghost
To beleue in him.
To direct and gouerne our life accordinge to his will.

2 Abraham receiued 3. Angels into his house, and they talked familiarly with thre persons of the same house.

With Abraham the master of the house.
With Sara his wife.
With their maide Hagar.

3 Three things which the deuill will not graunt.

That Christ is the sonne of God.
Hee cannot abide that Christ should be man.
Hee will not confesse that Christ hath done those thinges which in trueth hee hath done.

4 Three things chiefly to be remembered.

Gods benefites, that wee maye render thanks.
Our sinnes, that we may be sorie for them.
Our death, that we may be carefull to liue well.

5 Poore men are more easily conuerted vnto God then rich men, for 3. causes.

Because pride is annered with riches: and as Gregorie noteth: Pride of minde is a hinderance vnto truth.

Because the hart of a rich man is full of cares of this worlde, which choke the worde of God.

Because rich men haue temporal comfortes, and therefore do little regarde spirituall consolation.

Of the Triplicitie of Diuinitie

- 52 For 3. causes we may lawfully sweare. { That God may be worshipped & glorified, Ecl. 19. ver. 8. 1 King 22. ver. 14.
That truth may be maintained.
That innocents being circumuented by craft may be deliuered from danger.
- 53 Three things to be obserued in othes. { We must not vse all maner of othes.
We must not vse them alwaies.
We must not vse them for light occasions
- 54 By three maner of waies we sojswear themselues. { Either when they deceiue or are deceiued.
When they thinke that to be false which is true.
Or when they think that to be true which is false.
- 55 Three things are like othes. { Howes.
Covenants.
Promises.
- 56 The 4. commandment of those ten which were deliuered vnto Moses was appointed to be kept for 3. causes. { To signifie vnto vs the spirituall rest.
To maintaine ecclesiasticall gouernment.
That cattell and seruants might cease fro their labour.
- 57 Three principall helydaies on which the Iewes vsed to goe vp to Ierusalem. { On Easter day.
On Whitsonday, otherwise called the feast of Pentecost.
On 5 day of the feast of tabernacles which was wont to be obserued, the 15. of Sept.
- 58 We ought to meete together on those daies which by the church are appointed holidais for 3. causes. { That we may heare the word of God.
That we may pray vnto him,
That we may confirme our faith with the Sacraments.
- 59 Three things which as Luther affirmeth wil destroy christian religion. { Forfulness of benefites which we haue receiued by the gospel.
Want of wisdom which wil bring al things in order, and with euill counsell make common quietnes.
Securitie which reigneth here and there, and in euery place.

The second hundred.

- 60 Three kinde of hearers of the worde of GOD are praise worthy.
 { They which listen attentively.
 { They which lay it by in their heart.
 { They which shew forth the fruits thereof in their life.
- 61 The knowledge of 3. things very necessary for a christian.
 { To knowe God.
 { To knowe his will.
 { To knowe himselfe.
- 62 Three most necessary things for a christian man.
 { True repentance.
 { Feruent prayer.
 { Patience.
- 63 The whole life of Christians as Melancthon teacheth, ought to be directed vnto three purposes
 { That God may be glorified.
 { That the Church may be beautified.
 { That we our selues in the Church seruing God, may looke for eternall rewardes.
- 64 Three things in a Christian whiche must agree together, That his light may shine before God and men.
 { Faith.
 { Doctrine, and
 { Life.
- 65 S. Paule vnto Titus chap. 2. saith, that a Christian ought to liue 3. manner of waies.
 { Soberly.
 { Honestly
 { Discreetly.
- 66 Three things God requireth at our hands. Deut. 10.
 { That we feare him.
 { That we loue him.
 { That we walke in his wayes.
- 67 Paule in the epistle to the Galathians doth warne Christians to take heede of three things.
 { That they be not desirous of vaine glory.
 { That they prouoke not one another to anger.
 { That they enuie not one another.
- 68 Paul in the first to the Ephesians will not haue three things named among Christians.
 { Fornication.
 { Uncleannes.
 { Couetousnesse.
- 69 Christians haue 3. accusars before God.
 { The diuill.
 { The lawe.
 { Their owne conscience guilty of a faulte.

of the Triplicities of Divinities.

70 Paule in the 2. chap. to Titus, willett a minister to do 3. things } To } Speake.
with authoritie. } } Erhort.
} } Reproue.

71 Three things are necessarie
for a christian at all times.

{	Faith towards God.
	Love towards our neighbour.
	mortification of y ^e flesh towards our selues.

<p>72 The Israelites being in aduerſitie, and comfortiſing and exhortiſing one another vnto faith and obedience beſed to ſpeake thus as in a promerbe.</p>	<p>Be of god courage.</p> <p>Truſt in God.</p> <p>Follow thy vocation.</p>	<p>That God which prouided the Kamme for Abraham to ſacrifice, hee alſo wil ſende happie ſucceſſe to thy enterpriſes, Gen. 22. ver. 13.</p>
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73 Preachers and Ecclesiastical rulers should alwaies meditate on 3. sayings in the scripture, and not suffer them to slide out of their memories.

We must one day render an account of our
stewardship, and of every idle word.
Luk. 16.

Withē I ſhal ſay vnto the wicked, thou ſhalt ſurely die, and thou givelt not him warning, noꝝ ſpeakelt to admoniſh the wicked of his wicked way, that he may liue the ſame wicked man ſhall die in his iniurie, but his blood wil I require at thy hand. Ezech. 3. verſe. 18.

An hard iudgement shal they haue y beare
rule. Wiſd. 6. ver. 5.

74 Three things by which appeareth, that it is very difficult to preach.

Because of all things it is most laborious.
Because of all things it is most dangerous.
Because of all things in the world it is most
despised, and subject to the iudgements of
most vile persons,

75 **Three things necessarie for a Preacher that he may haue many hearers.**

Learning.
Eloquence.
Holiness of life.

76 The preacher of the woorde
of God ready to goe by into the
Pulpet, must remember three
things,

That he hath Christ for his iudge.
Angels beholders of him.
Simple hearers, whose mindes are easilye
wounded.

The firste hundreth

77 Three ornaments fitt for a
ministers house { An open gate.
A goodly household.
A good librarie.

78 Three sorts of euil ministers { Which teach ill, and liue wickedly.
Which teach well, and liue euilly.
Which teach ill, and seeme to liue well.

79 One of these 3. things doeth
surely happen vnto Ministers
which preach the worde of God
in euil princes courts. { Either for feare they denie their maister
Christ, as Peter did. Iohn 18.
Or they are handled as Christ was in He-
rodes court. and made a mocking stocke.
Luke 23. verse. 11.
Or they are cast in prison, tormented and
slain as was Iohn Baptist, Mathew, 14
ver. 10.

80 Three horrible euils were y
cause of the rich mans cōdemp-
natio of whom there is menti-
on made in the 16 of Luke. { Securitie in that he did not repent, nor had
no feeling of Gods wrath and iudgement.
Riot and surfeting, Hauing no care of the
saluation of his soule:
Want of faith. In that he did not respect
Lazarus: for where true faith is, there
cannot be crueltie towards the afflicted.

81 the man is blessed that doth
these 3. things. Psal, 112. { Pittieth the poore.
Lendeth to them that want.
Governeth his affaires by iudgement.

82 Truth is stronger then 3.
strong things. 1 Esdras, 3. { Strong wine.
A woman.
A strong King.

83 Heretikes do represent the
properties of 3. beastes. Bernard. { They are biting like dogs.
Subtill like foxes.
Proud like lions.

84 Bishops and the old fathers
doe attribute thre things vnto
heretikes. { Great knoweledge.
A shewe of wonderfull holines.
A disagreeing with other Churches.

Of the Triplicite of Diuinitie.

85 Thre sortz of Angels.

{ The sonne of God. Gen. 48.
The preachers of the word, Malachi. 2.
Spirits created by God. Mat 18. 2. Pet. 2.

86 For 3. causes heretikes doe
trouble more the godly teachers,
then the common lay men.

{ Godly teachers doe more easily vnderstand
their deceits, and barke at them as good
dogges do in the entrie of their maisters
house.

{ Godly teachers cannot defend themselves
with extenall force. and many times the
communitie which should defend them
doth forsake them.

{ The pretence of heretikes is alwaies to di-
minish the glorie of God and holpe wor-
shippe. wherof the ministers are perfect
and godly teachers.

87 Thre things to be noted in
the enemies of Christe and his
Church.

{ First, they are vnthankfull, and after the
maner of y^e worlde. for a great god turne
they repay great ingratitude.

{ Secondly, they haue zeale w^out know-
ledge, they will seme and be accounted
defenders of the truth.

{ Lastly, they are mansears & doe all things
with execrable crueltie.

88 Thre sortes of Hypocrites
workes which compell Esay in
his first chapter to crye, Wo vn-
to them,

{ Such as speake god of euill & euill of god
Such as stand in their owne conceits.
Such as draw wickednes vnto themselves
with the cordes of vanitie.

89 Whatsoener we doe is both
god and iust, if we be not decei-
ued with thre thinges. Augus-
tine,

{ If forgetfulnesse confound not our memo-
rie.

{ If error obscure not our vnderstanding.

{ If iniquitie deprauie not our will.

90 Hypocrites, as Bernard wit-
nesseth, are

Judges.	{ But without authoritie.
Witnesses.	{ But by heare say.
Accusers.	{ But without trueth.

The second hundreth.

- 91 Christ hath 3. sortes of soldiers. { Some he hath placed in the kingdom of the earth, and these are fighting soldiers. Ephes. 6
Some are triumphant soldiers, for these he hath ordained the kingdome of heauen vnto whom after the victorie, he wil giue a crowne. 2. Tim. 4.
Some are cowardes and fugitiues, and for these he hath appointed the prison of hell. Eley. 24
- 92 The godly are afflicted some time for 3. causes. { That their faith may be tried.
That true repentance may increase in the.
That they may be stirred vp vnto the desire of eternall life.
- 93 The thoughts of men not regenerate, are of 3. sortes 1. Iohn. 2. verse, 16. { After the concupiscence of the flesh.
After the lust of the eyes
After the pride of life.
- 94 Let a minister liue so that he may be as a paterne of god life vnto his hearers, following the example of Paule. { 1. Cor. 4. verse 16.
1. Cor. 11. verse 1.
Phil. 3. verse 17.
- 95 The chiefe knowledge of a Christian consisteth in 3. things. { To beleue inuisible things.
To hope for thinges promised.
To loue God, though he seme to thet him selfe to be our enemye by punishing vs.
- 96 Thre things to be obserued in all thinges that we doe. { That we followe the expresse word of God
That, we craue Gods aide.
That we loke for such euent as shal please him to send.
- 97 Thre gittes of God which procede out of his owne mouth Prouerb. 2. { Wisedome.
Knoweledge.
Vnderstanding.

Of the Triplinitie of Diuinitie.

98 Three kindes of knowledge requisite in a Christian.

Wisdom to knowe what belongeth to God that we may desire heauenly things. Understanding for the world that we may learne to despise it. Foreknowledge of our death. & while we liue we may liue to God.

99 For 3 causes it was necessary that Christ should rise again the third day.

That the prophesie might be fulfilled. Hof. 6. verse. 2.
That his bodie should not corrupt. Psal. 16. verse 14.
That the omnipotencie of his Diuinitie might be linked with his humanitie.

100 The argumentes and testimonies agaynst the Anabaptistes to prooue that Christ was borne of the flesh of the Virgine Marie.

Of the promises made vnto Abraham and our fore fathers. Gen. 22. verse 18. item 26. verse 3. And in thy seed shall all the nations of the earth bee blessed. All such promises shoulde be false, if Christ had not come out of the wombe of the Virgine Marie.

It is necessary that Christ should take flesh of the virgin Marie, seeing in many places of the scripture he calleth himselfe the sonne of man.

It is manifest in the first chapter of the eptle of S. Paule to the Romans. verse 3. the wordes be these, Who was borne of the seede of Dauid according to the fleshe.







THE FIRST HVNDRETH OF THE

Triplcitie of Philosophie,

- 1 The whole course of mans life
consisteth in these three. { To be borne weeping.
To live laughing.
To die sighing.
- 2 Hee is worthily called a wise
man { Which remembreth things past.
Which marketh the course of thinges pre-
sent.
Which foresaith things to come.
- 3 Three thinges obtaine great
friendship. { Faire speech in presence.
Good report in absence.
Faithfulnes in friendship.
- 4 Three sortes of
men differ in wi-
thing. { The ambitious. { Wissheth so much, that for it hee
is hated.
The base minded. { Crauech so little, that euery mā
ouercroweth him.
The vertuous. { Desireth a meane with loue.
- 5 Three sortes of men accounted
happie in this world. { He that oweth nothing.
A man single and not married.
He that hath new buried his rich parents.
- 6 Three sortes of men twofull to
be scene. { A rich man fallen into pouertie.
A vertuous man dispraised.
A wise man scorned of the ignorant.
- 7 Three thinges
which euery man
doth in respecte of
his enimies. { He feares { Whom he feares.
He hates { Whom he hates, he beware.
He beware { Whom he beware he seekes his destruc-
tion.
- 8 Plutarch doth require these 3.
thinges in a young man. { Temperance in his minde.
Silence in his tongue.
Wathfulness in his countenance.

f. i.

9. The

The firste hundreth.

- 9 The art of gouernment was {
 Found out. { By experience.
 Defended. { By science.
 Conserued. { By prudence.
- 10 Pride is noted in a man by 3. {
 To the to a certaine statelines in going.
 To disdain his companions and equals.
 To separate himselfe from the companie of
 others, with a vaine kind of selfeloue.
- 11 Three causes why a man {
 may be earnest in giuing good {
 counsell because { It is an easie thing,
 Of little cost.
 And the best gift a man can giue vnto his
 friend.
- 12 Three desires amongst frinds {
 To enioy health.
 To possesse honour.
 Not to suffer necessitie.
- 13 Three soueraigne plaisters {
 for a heart which is greued. { Temperance.
 Time.
 Forgetfulness.
- 14 Three things good for euery {
 man. { To vnderstand well.
 To speake better.
 To doe best of all.
- 15 Alphonsus king of Aragon, {
 vsed to thanke God most hartily {
 especially for 3. causes. { For that he made him a man: not a brute
 beast.
 For that he was a christian.
 For that he was Prince and ruler ouer so
 many countries.
- 16 Plato at the point of death, {
 perceived thanks vnto nature, for {
 3. causes. { That he was borne a man, and not a beast.
 For that he was a Grecian borne, and not
 a Barbarian.
 That it was his chance to liue in the time
 of Socrates.
- 17 Aristotle & philosopher approaching vn- {
 to death, his scholars requested him to vnter {
 some sententious saying vnto them in stead {
 of a last wil & test ament, who sighing saide { I came habled into this world.
 Here I haue liued carefully.
 I depart troubled, being unskill-
 full and ignozant,

Of the Triplicite of Philosophie:

18 As dogs be like wolues
so thre sortz of mē are like
friendes.

Parasites.
Flatterers.
Hypocrites.

Fatone for the belly?
Cosen for the coyn e.
Dissemble in religion.

19 The conuitions
mā doeth alwaies
offende thre per-
sons.

God.

His neigh-
bour.
Him selfe

From God, he withhol-
deth his right.
He denieth things neces-
sary vnto his neighbour.
He keepeth that which is
needefull from himselfe.

Unthankful to
God.
Wicked to his
neighbour.
Cruell to him
selfe.

20 Cuill counsellors teach a yong and
vnskilful prince, 3. things which after-
ward hurt him and his subiects much

To pre-
ser-

Profite befoze honestie.
Gaine befoze vertus.
Pyannie befoze modestie.

21 A good counsellor shoulde be
furnished with these 3.

Experience of many thinges.
True loue towarde him vnto whome he
ministrerth counsell.
Libertie to speake freely.

22 Three things ought
to be considered in a
witnesse.

The nature.

The condition.

The life.

That a witnes be a mā and not
a womā, for women are diuers
& inconstant in their reporte.
That he be free & not a bondslave
for he wil conceale a trueth for
fear of his masters displeasure
That he be innocent & not infa-
mous, for iustice wil not ac-
company a wicked man.

23 We ought to beare
3 sortes of affection to-
wards him that is con-
uicted of a crime.

Loue.

Hatred.

Pitie.

Considering his nature, we ought to loue
him, because he is a man.
Considering his fault which he hath com-
mitted we should hate him.
Considering the paine which he must suf-
fer for his fault we ought to pitie him.

24 No man
ought to praise
himself, nor de-
sire to be prai-
sed for 3. cau-
ses.

For if he respect the time he hath passed he shall finde that he
hath done many thinges for which he ought to be sorry.
If he consider of the time to come, he shall perceiue many im-
minent dangers whereof he should be afraid.
If he regard the present time, he shall find many defects & much
want in himselfe, which minister occasion of bashfulness.

The firste hundred.

25 Upon 3 occasions men vse to excuse themselves for not doing thinges which they were entoy-
ned to doe. { Either when they are weary & trowd rest.
Or when that which is appointed doeth
seeme to be hard and difficult.
Or when it seemeth to be vnfruitfull and
vnprofitable.

26 For three causes wee ought to vse fewe wordes. { Because of manye wordes, proccede many faults.
Because it is a signe of foolishnesse to vse many wordes.
Because many wordes are the causes of discontentment & displeasing.
Socrates the Philosopher holding his peace amongst cōpany & being asked why he did so, answered, Because I haue bene sozr sometimes for speaking, but neuer for holding my peace.
Solon the Philosopher being aske when other men talked, one demanded of him whether he held his peace for want of wordes to speake, or for that he was a foole? He answered, No foole can hold his peace.
Xenocrates the Philosopher sayd vnto one y was a great babler, If you hard your selfe with my cares you would hold your peace.

27 Those which are angry make small account of 3 thinges which should be highly esteemed. { Olde age which ought to be reuerenced.
Affinitie ne kinned.
Benefits which are past.

28 Those iudges can not iudge vprightlye, which either { Suffer themselves to be corrupted with giftes.
Are moued with authoritie.
Will requite friendship, or reuenge enmitie.

29 Our minde must be preserued from three thinges. { Anger. { Frettesth.
Hatred. { Consumeth.
Glozie. { Puffeth vs vp with pride

30 A guiltie conscience worketh 3. miracles. { It maketh the heauen & earth though they were 1000 times greater then they be, to be narrower then a mouse hole.
It causeth strong men to be so fearefull that they are astonished at the shaking of a leafe.
It stirreth vp the little dog, which though it hath slept all his life time, yet at his death it barks, & is in the stead of a thousand witnesses.

Of the Triplicities of Philosophie

- 31 Three things make a man
very sorrowfull.
- What he must die.
That he knowes not when.
That after death he knowes not where
he shall be.
- 32 Three powers of the soule
assigned vnto three partes of the
bodie.
- Reason to the head.
Anger & other perturbations to the heart.
Lust and concupiscence to the liuer.
- 33 Three instrumentes of mens
actions.
- Sence.
Understanding.
Appetite.
- 34 The countrey life is mai-
neste of three things.
- Frugalitie.
Diligence.
Justice.
- 35 The whole life of man pas-
seth away with doing three un-
necessary things.
- A great part with doing euill.
A greater doing nothing.
The greatest with doing things to small
purpose.
- 36 All men are busied about one
of these 3 things.
- Honestie.
Virtute.
Pleasure.
- 37 The Sunne hath 3 titles
attributed vnto it.
- It is called
- The eye of the worlde.
The pleasure of the day.
The beautie of heauen.
- 38 The Astronomers testifie that
there cometh profite from the
Sunne 3 manner of wayes.
- By influence.
By motion.
By light.
- 39 The world is
 likened to the sea
- Becaus it
- Dwellethe } With pride.
Burnes } With covetousnesse.
Someth. } With lust and riot.
- 40 We ought to rule our tong
in speaking, 3 manner of wayes.
- To speake but little of the nobler sort.
To speake well of all men.
To speake nothing in commendation of
our selues.

The firste hundreth.

41 Hee that will liue in quiet,
must frame himself to 3. things.

To { Heare.
See.
And say nothing.

42 Democritus the Philosopher
is thought to haue thrust out his
olone eyes for 3. occasions.

{ Because his sighte did hinder his inwarde
meditations.
Because he coulde not looke on women
without lusting after them.
Because he could not patiently abide to be-
holde the flourishing estate of wicked men.

43 The Philosopher Aristotle
beleued but 3 things.

{ That which he touched with his hand.
That which he sawe with his eyes.
That which he could comprehend in argu-
ment.

44 Hope is good for 3 causes.

{ It is a remedy in aduersitie, wiping teares
fro the eyes, for hope only doth sustaine the
whome iniurious fortune doeth oppresse.
It nourisheth the life, promising better suc-
cesse to morrowe.
It leaueth not a man at his death, but exal-
teth his harte to immortalltie.

45 Hope doeth comfort 3.
foxles of men, of whome
others are past hope.

{ Him whome the Whistions haue given ouer.
Him that is bound & cast into a deepe dongeon.
Him that hath suffered shipwacke being tossed
with waues: hope perswades to cast his armes
aboard.

46 Hope is disliked of some
men.

{ Plato and Pindarus call it a dreame of him
that waketh.
Cato saith, y it maketh great things small,
and small things nothing.
Another saith, that it is a grieve and an im-
profitable burden which wanteth euent.

47 Three things to be noted co-
cerning the affection of loue.

{ To loue them which hate vs, is a diuine
vertue.
To loue them that loue vs again, is a com-
mon thing amongst men.
But to hate them that loue vs, is woyle the
brute beastly nature.

Of the Triplicitie of Philosophie

48 Three things requisite in all good works.

{ Knowledge how to do them.
Power able to do them.
Will to be readie to do them.

49 Three guides to pouertie.

{ Gluttonie.
Sloth.
Whoredome.

50 Three things worthy praise are attributed vnto perseuerance

{ Cicero saith, it is a stedfast and continuall
upholder of that which is grounded vpon
reason.
It doth search out the truth, and follow it
alwaies.
It cannot be altered to departe from the
truth, neither by fauour, allurements,
nor gifts.

51 Three most dangerous things will not alter the mind of a iust man (being resolute in his purpose) from the state of stedfastnes, Horace.

{ Not the rage of citizens commanding that
which is euil.
Not the puffed and swollen countenance of
a terrible tyrant.
Nor Jupiters thunderboltes, the gates of
hel, no though the world should be turned
topsi-turvie.

52 Three abominable sayings of the Epicures.

{ There is no pleasure after death.
A vengeance on him that careth for to morrow.
Neither feare thou the latter day, nor wish
for it.

53 Three causes why men loue one another.

{ One loneth because he is loued.
Another because hee is aduanced to honour.
The third, because he looketh for some benefit at his hands whom he loneth.

54 What doth studie to console 3. things her with selfe.

{ Power.
Mobilitie.
Riches.

The firste hundredeth.

- 55 Three things which Phytagoras chiefly wished for himselfe. { Beautie.
Riches.
Health.
- 56 Hierome writing to Rufinus saith. { That a friend. { Is long sought for.
{ Scarcely to be found.
{ And hard to be kept.
- 57 Phauorinus writing of ambitious persons saith, that { Some be scoffers. { Which ambitiously attempts high matters.
{ Some full of hate. { Which haue obtained things to good for their degrees.
{ Some be miserable. { Which are deceiued by hope.
- 58 Three things which cause a man keepe his friends. { If he giue much.
{ If he aske little.
{ If he take nothing.
- 59 Three things which we ought to take in good woorth of our friend. { A gift.
{ His good will.
{ His counsell.
- 60 The minde which is couetous of money knoweth { Neither howe to abstaine from that which is forbidden.
{ Nor how to reioice in that which is graunted.
{ Neither howe to frame it selfe vnto goodness.
- 61 Cicero saith, that he is wont to be called a thurstie fellow. { Which neither, for feare doeth forsake his fortress, which is the part of a coward.
{ Neither for conetousnesse doeth not restore that which was closely committed vnto him, which is a point of iniustice.
{ Neither rashly hath misbeheued himselfe, which is starke foolishnes.
- 92 You may marke three things in slaundersers. { They are vaine in hart.
{ They haue lyes in their mouth.
{ Their throates are open sepulchers, breathing out filthie & abhominable speeches, which seeme to infect the aire, euen like y^e stench of dead bodies

of the Triplacitie of Philosophie.

63 Such as are hearers of slanderers, as Philostratus witnesseth are

Louers of many wordes.
Followers of lightnes and credulitie.
Enuious hearers of ill matters.

64 Truth is likened vnto these 3. thinges.

The light.

For the light is pleasat vnto him y^e hath a cleare sight, but offendeth to one that is y^e blind.

The smell.

The smell which is comfortable to man, will either dye a way or kill a serpent.

The taste.

Bread is sauory to a sound taste, but insauory to him that hath a soze mouth.

65 Hatred is likened vnto these 3. thinges.

Fire.

For as the fire doth consume that substance whereby it is nourished, so hatred consumeth the heart wherein it hath bene nused.

A Gosh.

As the Gosh doth gnaw the garment whereof it is bredde, so hatred gnaweth the heart wherein it was conceiued.

A Bee.

As a Bee pricking another doth lose his sting and can neither make honie, nor liue but a small time after, so the heart pricking another with the sting of hatred, doth lose many swete vertues, and killeth it selfe.

66 Thre thinges to be learned of the that apply themselves to any Arte.

Let him be apte to learne, neyther let him perswade himselfe that he knoweth all thinges after a little instruction.

Let hym bee readie to beleue, though he vnderstande not all thinges: because as Aristotle saith: The learner must beleue.

Let him bee obedient, and not contemne good admonitions, nor condemn wholesome counsels.

67 Thre thinges being in one man, make him very learned.

Arte, maketh him certaine.

Use, maketh him readie.

Imitation, maketh him expert.

68 The

The second hundred

68 The drunken man commeth
in contempt by his surfeiting.

He is an abomination before God and his
Angels.
He is scoffed and scorned of men, & thought
unfit for honest exercises.
He is confounded with the diuell, and led by
all manner of mischief.

69 Drunken men by too much
swilling, bring 3. evils vpon them
selues.

To stumble and tremble.
Madnesse.
That at length they die, eyther blasted or
stricken with a Planet.

70 King Philip of Macedon re-
ceiued 3. lucky messages at one
time

That hee had wonne the games at Olym-
pus by the running of his chariots.
That his Captaine Parmenio had over-
throwne the Dardanians.
That his wife Olympia had borne hym a
sonne which was called Alexander.

71 Three things to be required
of a Iudge, which are necessarie
to the discharging of his office.

Let him heare the accusation, and listen as
as wel to the poore mans complaint, as to
the rich mans request.
Let him sift the accusation by examining
witnesses, & allowing of lawfull proofes.
Let him pronounce the sentence of Justice
earnestly, without respect of fauouring
one, or hating the other.

72 The Iudge must
haue respect vnto three
things.

The law.

The guiltie.

The people.

The authoritie of the law must
be defended without cruelty.
The former life of him that
is guiltie, his disposition, & his
nature must be considered.
He must haue respect vnto the peo-
ple, least he spare them that be
guilty to the hinderance & dan-
ger of the common wealth.

73 Three thinges as Aristotle
saith, make a Iudge ignorant of
the truth.

Loue.

Hatred.

Private gaine.

of the Triplicitie of Philosophie.

74 Lycurgus & almost all the other
law readers of the worlde, albeit
in many things they were differ-
rent, yet they had full concord and
agreement in these three.

To honour God.

To owe compassion to the poore.

To beare a reuerence to olde men.

75 All mens actions, or all the
degrees of men are threefold.

Some things are done to a godly & a honest
ende and purpose, and these are worthy
praise.

Some are done vpon vrgent necessitie, and
these are not vnworthy of excuse.

Some are done to an euill intent, yet not
of necessitie, and these deserue punish-
ment.

76 A wise man lamenteth and
repenteth that he hath done these
three things.

Gone by sea, when he might haue gone by
land.

That he hath reuealed his secrets.

That he hath let one day passe without do-
ing some vertuous thing.

77 Marcus Sergi-
us had the vse of
three hands.

A right hand.

When he lost his right hand he receiued
23. wounds.

A left hand.

He fought in 4. sundry battels with his
left hand.

An iron hande
in stead of his
right hand.

He fought with his iron hande at the
siege of Cremona and tooke 12. places
in Gaule.

78 Three great benefites we re-
ceiue when we eate cherries.

They cleanse our stomacke.

The meate of them breedeth good blood.

The kernels of them are good against the
disease of the stone.

79 A gentle minde is of three
sortes.

Milde to suffer.

Ready to forgine.

Willing to helpe.

80 We must put 3. things out
of our mindes.

Cares.

Feare.

The desire of other mens wealth.

G.ii.

81 Gold

The first hundredth

- 81 Colde as Bala'us saith, is {
 The snare of our soules.
 The hooke of death.
 The baite of sinne.
- 82 The craftinesse of the Eagle is knowen by thzee thing. {
 She lyeth stoncs in the nest which haue
 the vertue to dyue away serpents.
 She teacheth her yong ones to flie.
 She buildeth her nest in a safe place.
- 83 Thzee excellent things in the flying of the Eagle. {
 She flyeth very swift.
 She flieth farre higher then any other bird.
 She is neuer weary with flying.
- 84 Thzee things shew y there is great clemencie in Lions. {
 They wil not hurt them that lie groueling.
 They will exercise their crueltie sooner a-
 gainst men, then women.
 They will not hurt children vnlesse it bee
 when they be almost famished for hun-
 ger.
- 85 There bee 3. things in y night which cause vs to sleepe. {
 The darkenesse. For men desirous to sleepe, doe seeke
 the darkest places.
 The colde. For both in Winter men sleepe more
 soundly, & such as are cold of com-
 plerion, will sleepe longer then o-
 thers which are hote.
 The moisture. For according to Philosophie, moist
 vapours arising from the stomacke,
 and ascending to the braine, do pro-
 uoke sleepe.
- 86 There be thzee things very com- mendable in the Dolphin. {
 The loue it bea- Arion was saued in the sea by a Dol-
 reth vnto man. phin.
 The protection of If it chance any of her yong ones to
 her yong ones. be taken by Fishermen, they will
 not forsake them, but followe them
 so extremely, that they will suffer
 them selues rather to be taken, then
 forsake them.
 Her swiftnesse. For Plinie reporteth, that she is the
 swiftest of all fishes.

17.

- ¶ G.iii.

The second hundredeth.

96 We may read in the chronicles of Flaunders, that king Edward of Englands warring against Philip Valeſius king of France, by his letters offered him 3. conditions, To fight either

Person to person.

A hundred against an hundred.

Armie against armie.

king Philippe made answer, y he woulde none of his offers, neither woulde yeeld to any thing which he demanded.

97 Tamburlanes of a shepheard being made king of Persia, when he wist to lay siege to any town, he woulde 3. sundry dayes pitch 3. tents of sundry colours, signifying 3. things.

The 1. day a white tent.

The second day a red tent.

The 3. day a blacke and smoky tent.

The white signified, that he woulde not hurt any that woulde yeeld unto him.

The redde signified, that hee woulde put euery one to the sword.

The blacke and smoky tent signified, that whatsoeuer remained, shoulde smell of fire and smoke.

98 That a man may kinne the lesse, let him take heede of three things.

Guill occasions.

Guill customes.

Guill conuersations.

99 Three sortes of men which are not greatly for meate.

Couetous men.

Such as be forgetfull in heart.

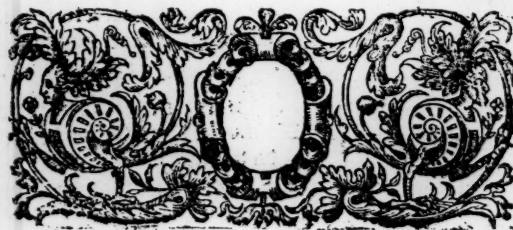
They that loue solitarieſſe.

100 We must not be curious, nor carefull in three things.

Of good rule and order in another mans house.

Of the diuine gouernment of the almighty.

In the counsels of noble men.





THE SECOND HVNDRETH OF THE
Triplicite of Philosophie.

- 1 These things disclose mens
impatience, & make them mur-
mure. { To serue without recompence.
To aske and be denied.
To giue and haue no thanks.
- 2 These things which euerie
man is loth to endure. { Pouertie in olde age.
Infamie after honour.
Banishment from his naturall countrie.
- 3 A man is most graued for 3
things. { To see the death of his children.
To heare the losse of his goods.
To see the prosperitie of his enemies.
- 4 These things vndoe a man. { To deferre and prolong his businesse.
To meddle with other mens matters.
To reiect the good counsell of his friends.
- 5 These enemies to good coun-
sell. { Haste.
Anger.
Couetousnesse.
- 6 These things make a man
willing to serue. { Gaine.
Loue.
To see his seruice acceptable.
- 7 Chilo the Graecian beeing as-
ked what was hard, answered. { To keepe close secret counsell.
To keepe a man from idlenesse.
To suffer wrong.
- 8 Hee that yeldeth himselfe to
the world, ought to dispose hym-
selfe to 3. things which hee can-
not auoide. { To pouertie, for hee shall neuer attaine to
the riches that he desireth.
To suffer iniurie, paine and trouble.
To businesse, without expedition.

The second hundreth

9 These sortes of men ought not to bee made partakers of secreete counsell.

The man that will be often angrie for smal occasions.

The drunkard that in his fit will report all he knoweth.

He that is in subiection to a woman.

10 Pythagoras being demaunded of king Leontius, what difference there was betwene Philosophers and other men, answered, Mans life seemeth to be like a congregation assembled to see a game to which men resort for sundrie purposes.

Some by their own activity to winne the wor- ship of y game.

Some for Lucar sake to buy or sell somewhat.

Other some min- ding nether to gain not to pro- fite, come onely to beholde & see what is done.

In like maner men whiche are come on- to this lyfe as out of an other life & nature, oc- cuppe them- selues w di- ligence, either

To get praise.

Profit.

Or regarding neither, applie their myndes to searche and knowe the na- ture of things, of which sorte are Philoso- phers, that is to say, Louers of wisdom.

11 Gloze is sought for 3. maner of waies.

Either by doing some balaunt acte which may be eternized in the register of fame.

Or by wyting somewhat which the poste- ritie may read and maruell at.

Or erecting som famous building for a mo- nument.

12 These sortes of men whose manners are worthe to be repre- hended.

They which neither inuite their neighbors to banquets, nor being inuited themselves will come vnto them.

They which inuite others, and bestow ban- quets on them, but they themselves des- pise other mens good chere.

They which being inuited will come vnto banquets, but will inuite no man to any banquet of their cost.

of the Triplicite of Philosophie.

13 Three things necessarie to y^e maintenance of our bodie.

Sufficient meat to appease the rage of hunger.
Clothing to couer the bodie, and expel cold.
Sleepe which both refresh y^e wearied lims with labour.

14 The body coueteth 3. things

Good cheare.
Sleepe.
Pery talke.

15 Three sortes of men haue sundrie sortes of maners in giuing and taking counsell.

One sort of men, which see what is to bee done and doe it, and these bee the beste sort.

Another sort are those, which though they see not into the matter, yet they obey th^e which haue more knowledg then them selves and these also are good.

The third sort (which are altogether either vnprofitable & abhominable) are of those men which are neither gouerned by their owne wisdom, nor will bee ruled by the wisdom of other men.

16 Three thinges which for the vncertaintie of that which may ensue, a man cannot safely giue counsell to enterprise them.

To take a wife.
To trauell by sea.
To follow warfare.

17 Three things to be noted in giuing counsell.

To giue counsell to a foole, it is charitable.
To giue counsell to a wise man, is a signe of vaine glorie.
To giue counsell in a froward time, is a token of wisdom.

18 For 3. causes as Auicene saith, our dinners ought to be greater th^e our suppers.

Because in the day time our natural heate is helped by the heate of the sunne to concoct our meate.
They which exercise themselves had need of meate, that they may be able to labor. But in y^e day time men exercise themselves, therefore they had need of more meate.
With exercise our nourishment is easily digested. Therefore in the day time we need more meate th^e at night

The second hundredeth.

19 Thre reasons which Galen
& Hipocrates alleadge to proue
that it is necessarie for the helth
of our bodies to eate moze meat
at supper then at dinner.

Because the time is longer betwaine sup-
per and dinner, then betwaine dinner and
supper, wherein being we maye concocte
moze meat, we may also eate moze meat
at supper.

Because sleepe following after supper, doth
helpe concoction. Hipocrates 1 Aphoris.
15.

Rest & quietnes helpeth concoction, and di-
gestion, whereas litle mouing or exercise
is very hurtfull after meate.

20 In histories we can reade of
3. cities onely which were besie-
ged thre yeres continually to-
ther.

The first Bizantium, in the time of Seuerus
the Emperour.

The second Bethoron, in the time of Adri-
an the Emperour.

The third Samaria.

21 Thre sortes of men whiche
shoud not bee hindered in their
purposes.

He which will latofully marry a wife.

He which will helpe the needy.

He which from a wicked life is purposed to
returne to vertue.

22 Thre things are required as
necessarie for a manne and his
wife.

Love in the hart.

Concord outwardly, in dwelling together
peaceably.

Both an outward and inward agreement
to do good works.

23 Dayly exercises of reasoning
and disputing, are profitable for
3. things.

They sharpen the wit wonderfully.

They do consume & strenthen our iudge-
ment concerning profitable and necessa-
ry things.

They breede quicknes in resoluing doubts
and intricate questions.

24 There is a continuall desire
of riches in men, as saith Demo-
critus.

He that hath nothing, is troubled with a de-
sire to get wealth.

He that hath enough, is molested wth cares,
in keeping that he hath.

He that hath lost all he had, is vexed with
sorrow for his mishap.

Of the Triplicitie of Philosophie

25 Three sortes of men gather riches conuetously for 3 causes.

He that is giuen to pleasure, loueth riches that by the help of them he may continue in his voluptuous vaine.

He that is ambitious and desirous of vain glorie, desireth treasure, that by the ayde thereof he may be advanced & accounted honorable.

A man fearing future povertie, scrapeth by wealth by hooke or crooke, hoardeth it, and keeketh it, doubting hunger, age, diseases, banishment, &c. and reposing more trust and confidence therein, then in God.

26 Three things which seeme to make a man happie.

Sufficiencie

Tranquillitie

Securitie.

Wanting nothing.

Griuing for nothing.

Fearing nothing.

27 Three things proper vnto beaultie.

It is fraile, and fadeth in short time.

Many wicked vices of the minde, are covered with the bale of beaultie.

It hath brought commoditie to fewe, but many vnto destruction.

28 Our auncestours feigned a triple fortune, or 3. fortunes.

One blind.

She was called blind, because she bestowed benefits vpon euill & vnthankful persons.

An other

mad and

furious.

Mad, because she easily snatched & taketh alwaye that which she hath giuen.

The third

deafe.

Deafe, because shee will not heare y^e complaints of y^e poore.

29 Ignorance is of thre sortes.

Some is good when wee are ignorant of euill.

Some is euill when wee are ignorant of good.

Some is indifferent which is neither good nor euill.

30 We are ignorant of many things which we might know, and that for 3 causes.

Either for carelesnes of the knowelodge of them.

Or for sloth to learne them.

Or for shamefastnes to enquire after the.

This kind of ignorance hath no excuse.

31 Ignorance

The second hundreth

31 Ignorance also is of 3. sortes
after another manner.

One is affected, which will not knowe that
which it knoweth.
Another grosse, which for slouth and negli-
gence, will not learne and search forth.
The third inuincible, which remaineth af-
ter all diligence.

32 Three thinges which are a
ioy to beholders.

To see agrément amongst brethren.

Looue amongst neighbours.

A man and his wife keeping faith and loy-
altie together.

33 Beautie hath prerogative a-
boue deformitie, three maner of
waies.

Beautie setteth forth honestie, as saith Pa-
catus, for vertue in a comely bodye is al-
waies more acceptable.

We more willingly talk with those which
are faire, then those which are foule, as
Aristotle witneseth.

Beautie is of more force to commend a-
ny body, then any letter of commendati-
on.

34 Three thinges make men
breake their couenants.

Ungodly desire of gaine.

Heady anger.

Lust which sets mens hartson fire.

35 Three euils for the moste
parte accompany beautie.

Faire people are disdainfull, and pride fol-
loweth beautie, and beautie how litle soe-
uer it is, proude it is.

There is great strife betwixt beautie & cha-
stite. And that which pleaseth manye is
kept with great danger.

It is an occasion of sinne, or a stirrer bp of
foolish looue: for lightnesse hath alwayes
beene a suter to the fairest.

36 Three excellent gouernors.

God gouerneth the worlde.

The minde gouerneth the soule.

Wisedomme doeth rule and gouerne the fel-
lowshe of this life.

of the Triplicitie of Poetrie

37 Lampedo is in ged happie
for euer (as Plinie writeth) for 3
causes for that she was

{ A kinges daughter.
A kinges wife.
A kinges mother.

38 Al mozal Philoso-
phie is deuided into 3.
parts.

{ Ethicall.
Oeconomi-
call.
Politically.

{ Which pertaineth to the gouern-
ment of a mans owne selfe.
Which belongeth to y^e gouernment
of a mans house.
Which concerneth the gouernment
of the common wealth.

39 Three things which whette
the eye sight.

{ To vie we fountaines of water.
To Looke vpon green thinges.
To behold a mans selfe in a looking glasse.

40 Three commodities of let-
ting blood.

{ It cheareth the hartes of such as are sad
It appeaseth such as are angrie.
It keepeth louers from running mad.

41 Three sortes of people will
tell truth allwayes for the most
part.

{ Children.
Foolles.
Carelesse men.

42 Three chiefe parts in a man.

{ The braine. { Recdeth sence.
The hart. { Life.
The liuer. { Nourishment.

43 Three things which can sel-
dome or neuer be cured.

{ Frensie.
Venesie.
Ielousie.

44 Three things necessary to
obtain and maintaine by autho-
ritie.

{ Wonderfull wisdome.
Happie and prosperous successe in the busi-
nesse of our vocation.
The good opinion and inclination of the
peoples mindes towards vs.

45 Craftie and bould counsels
haue three things proper vnto
them.

{ At the first, in shew they doe delight.
Afterwarde, being in execution, they ap-
peare hard to be compassed.
Lastly, in euent they are found to be woful
and lamentable.

The second hundred.

46 We may foztell of þ change
of weather 3 maner of wayes by
the moone.

The moone appearing pale, it betokeneth
we shall haue raine.
The Moone appearing red, foztelth we
shall haue windes.
The moone appearing white, pzfageth we
shall haue faire weather.

47 Three thinges which are as
necessary as as any phisike.

A ioyfull heart.
Quiet rest.
A moderate diet.

48 Three thinges necessary to
be knowne in dinking.

To dinke but litle and often at dinner.
Not to dinke betwene meales.
To dinke at the beginning of supper but
not after.

49 Three things ouercome pa-
tience.

Griefe conquereth þ strongest hearts Tibul
Unskillfulnesse then which as seneca affir-
meth nothing is moze vnpatient disdai-
ning to heare any reason.
Feare, lest þ sufferance of on iniurie should
prouoke men to offer vs another iniurie.

50 Three necessary offices for
a good wife to execute wþ her
husband is sicke.

Of a Cooke. } Imitating þ example
Of a Phisition. } of Saratomacha the
Of a Chirurgicalian } wife of L. Deiotarus.

51 Three causes why a man
may weepe for the death of his
friend.

In as much as we resoyce in his life, it is
necessary we should weepe at his death.
Since two heartes vnited in one honest af-
fection haue but one being and place of re-
sidence, it is god reason that we bewaile
the death of our chosen friend, euen with
the same nature and compassion that we
would do our owne.
Least vs be euill spoken of Eccl. 38 vers. 17.

52 The glory of a man exalted
vnto honoz. engendzeth 3. thinge.

Strife among great men.
Suspition among his equals.
Enuy among the meaner sort.

of the Triphlie of Philosophy

53 Three things abate pride. { Sicknes.
{ Pouertie.
{ Impifonment and bondage.

54 Marcus Aurelius the Empe-
rour was foze warned of great &
griuous punifhments whiche
fhould fall vpon the citie & citi-
zens of Rome, by 3. Strange mi-
racles which happened in y^e time
of his Empire.

As he was in the temple of the virgins be-
trals, fuddenly there entred in two hogs,
and ran about his fete, & there fell downe
dead.

Another day as he came from his high Ca-
pitall to haue gone out at the gate Sala-
rie, hee fawe two kites ioyning together
with their talents, and fo fell downe dead
in his prefence.

Within a fhort feafon after, as he came frō
hunting a wilde beaft, while hee was gi-
uing two greyhounds which hee loued
well water to drinke, fuddenly they fell
downe dead at his fete alfo.

55 Three things do haften our
death. { Solow.
{ Solitarines.
{ Defperation.

56 One demanded of Diogenes
what were beft for a man doe,
to be in fauor of the gods, & belov-
ued of the people. He answered.

Reuerence and honour much the gods.

Bying vp his childzen in due correccion.

And be thankefull to his benefactors.

57 Three mothers bying foorth
thre euill daughters.

Truth the mother, hatred the daughter.

Riches the mother, enuy the daughter.

Familiarity the mother, contempt y^e daugh-
ter.

58 A noble mā being
difireous to knowe of
B. Alexander for what
caufe he would be go-
uernour of the whole
worlde. He made him
this answer. All wars
are raifed for one of
theſe 3. cauſes, either.

To haue many
gods.

Many lawes.

Or many kings

Wherefore would
I be conqueror
of y^e worlde, that
I might com-
mand through
out the worlde.

What they ho-
nor but one
God.
Obferue but
one law.
Serue but one
king.

The second hundredeth.

- * 59 **Thre tokens to know a wise man by.** {
 To endure.
 Not to crafte himseife being praised.
 If he know when to speake, and when to be silent.
- 60 **Thre principal plagues that Princes should take heede on.** {
 To call their owne follies and rashness Prudence.
 Their crueltie, iustice.
 To fatten themselves with the misery and calamitie of the poore.
- * 61 **Thre things which some de- scalue a man.** {
 Faire speech.
 Great giftes.
 Little knowledge.
- 62 **Thre sortes of men which are worthe to be accounted good** {
 Common peacemakers.
 They that can forget iniuries done vnto them.
 They that will not forget to requite good turnes.
- 63 **The Romans had a law named Falcidia, which was enacted for the refozming of disobedient childzens maners, containing 3. things.** {
 For the first offence hee was pardoned, if there were any hope of amendment.
 For the second he was punished.
 For the third he was punished.
- * 64 **Thre sortes of men casilye get friends.** {
 Pitifall men.
 Curteous men.
 Liberall rich men.
- 65 **No man should thinke him- selfe worthe the honor of thre.** {
 Of a prince.
 Of a priest.
 Of a Iudge.
- * 66 **Men may lawfully fight in defence of thre things.** {
 The Law.
 The prince.
 The countrie.

Of the Triplcitie of Philosophie

67 Thre things do allure vs
to epicurisme.

The diuell which promisseth pleasures, and
the goods of this world to them y woz-
ship him.

Dur own flesh and frailtie, which prefer-
reth swæte and pleasant things aboue al
goodnes.

Creedie gutlings, which by their examples
entice the ignazant vnto the like beautili-
nes.

68 Patience ouercommeth any
aduerse calamitie, 3. manner of
waies.

Not by strining, but by suffering.

Not by murmuring, but giuing thanks.

Not by weeping, but by hoping.

69 Pride being in a mā, causeth
him to be lesse esteemed, though
he haue these 3. things.

The fauour of men.

Wisdomē.

Beaetie.

70 We cannot yelde worthie
thanks vnto thre, as Aristotle
affirmeth.

The gods.

Dur parents.

Dur maisters.

71 Ambitious mē are not with-
out these thre vices

They are very desirous of haueing glorie

They are very wittie in cauilling at other
mens wordes, and repprouing their dedes
that thereby themselves may winne the
peoples hartes.

When they are become famous in the
mouthes of the common people, though
thzough the laboz of others, yet they are
so stout and high minded, that they dare
enterprise any thing.

72 Thre things are daunge-
rous for young men.

Solitarines.

Common company.

Solenes.

I. i.

Because whē a mā
is solitary, the diuell
is most readie to
tempt him.

Because of euill
talke which cozrup-
teth good maners.

Because it is y in-
after of naughtines

73 Humi-

The second hundreth.

73 Humilitie is y key of know-
ledge, wherof though there are
many precepts, yet these 3. chief-
ly to be obserued.

To contemne or despise no kind of learning
or knowledge.
Not to be ashamed to learne.
Hauing obtained knowledge not to extoll
himselfe about any man.

74 For 3. causes men cry with
a loud voice.

When he is far off vnto who they woulde
speake.
When they talke with one that is deafe.
When they are incensed with anger.

75 Julius Caesar vsed to carie 3.
things with him while he follo-
wed the wars.

His penne to write the whole course of the
Romans successe in their wars.
His bookes, to find himselfe occupied.
His lance, to helpe to repulse his enemies.

76 The Bishopp of Sarisbury did
affirme that there is 3. waies to
conclude peace betwene the pa-
pists and protestants.

That the protestants should yield vnto the
papist, which they will neuer do, being
gouerned by the word of God.
That the papists should yield vnto the
protestants, which they will neuer doe,
while might and multitude might pre-
uaile.
Therefore it remaineth, that the stronger
in fight, do utterly ouerthrow and discor-
fit the weaker

77 There euill qualities of euil
customes.

They take away from a man the sense and
feeling of his finnes.
They make men euery day worse & worse
They neuer forsake a sinner before his
death.

78 Pomponius affirmeth, that
there are 3. sorts of bodie.

One which hath but one shape. As a man:
wood, a stone.
Another which consisteth of many bodie,
agreeing or hanging together as a ship, a
house.
The third which is comprised of many and
sundry (as suppose of many bodie copre-
bended vnder one name:) as the people, a
congregation, an armie, a legion.

Of the Triplieitie of Philosophie

79 Thre things though they be
very good, yet they please not e-
uery bodie. { Kaine, though it will do very much good to
to the earth towards increase.
Upright iudgement.
The labours of learned men.

80 Gluttonie both harme vnto
men thre manner of waies. { It maketh the bodie deformed & mishapen.
It breeds infirmities, and sometimes byr-
geth death.
It causeth them to be insatiable like rauen-
ous brute beasts.

81 Appianus Claudius did assay 3. { By prayer and request.
maner of waies to bereaue Vir- { By great gifts.
ginia of her virginie. { By threatenings.

82 Augustine reporteth y there
are thre kind of erroze. { The firste kinde, when that which is false
is thought to bee true according to his
meaning that is the authour of it. As if a
man should thinke that Idoles are true
gods, because they are called gods in the
scripture.

83 The that which is false is taken for truth
as if by reading Lucretius bookes, thou
shouldst thinke the soule to consist of
motes of the sunne, which he both lozeth
and thought, and yet it is an erroze.

The something of another mans writing
is beleued to be true, which the Author
neither thought nor meant, as if a man
should thinke the Epicure to account ver-
tue to be the chiefe felicitie, because hee
praiseth continencie.

* 83 Three vertues most commu- { Sobrietie.
dable in a woman. { Silence.
{ Chastitie.

* 84 The salute 3. sortes of peo- { Our betters. { Of necessitie.
ple when we recte them. { Our equals. { Of our own will.
{ Our inferiours. { Of more vertue.

3. it.

85 Thre

The second hundreth.

85 Thre renowned kings haue
3. sundry titles. { The king of England is intituled defender
of the church.
The king of Fraunce is called y most chri-
stian king.
The king of Spaine is termed the mosse
catholike king.

86 They which sigh much are
troubled with one of these three
passions. { Sorrow.
Love.
Anger.

87 These three vices keepe to-
gether for company. { Gluttonie.
Drunkennes.
Lecherie.

88 Three kinde of people are ie-
lous. { Such as be of euil condition themselues, for
they muse as they vse.
Such as haue faire wiues, and great resort
of men vnto their houses.
Olde men that marrie young girls.

89 There are 3. pointes of wis-
dome. { To beleeue little.
To keepe that which thou hast.
To take no thought for that is lost.

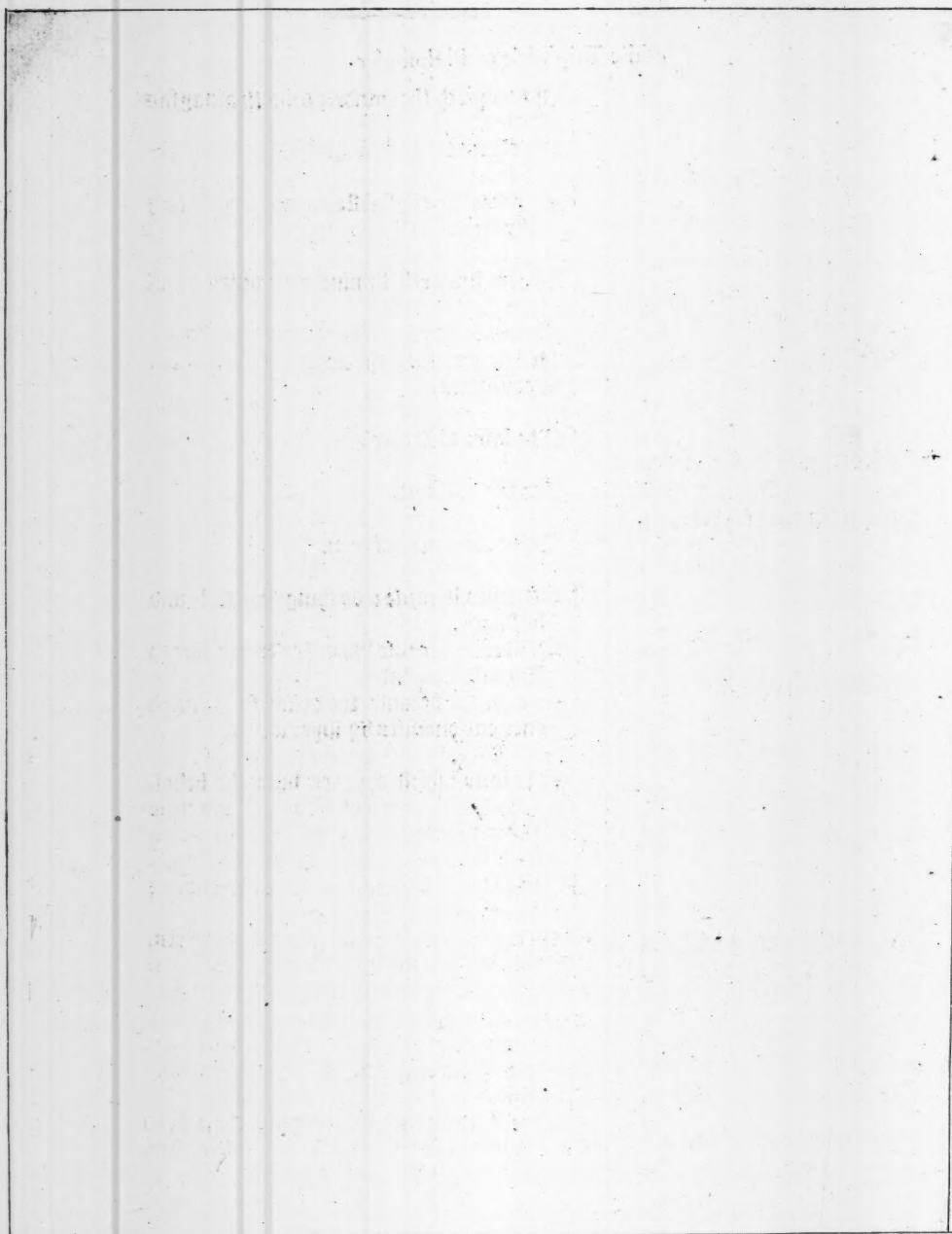
90 There are three properties
of the enuious man. { To leuell at high markes, and to enuie his
superiours.
To be blear eyed, not to enuy those which
are farre off, or the dead.
To be his owne destruction, and his owne
erecutioner.

91 Thre things which are o-
uercome one of another. { Death ouercomes man.
Fame flourisheth after death.
Time triumpheth ouer fame

92 Death hath three Sum-
mers. { Sickenesse. { She weth the weaknes of y
bodie.
Aduersitie. { The infirmitie of fortune.
Age. { Which euer hath one foote
to step into the graue.
93 Labour

of the Triplicitie of Philosophy

- 93 Labour is good for 3 things. { It occupieth the minde, & driueth away fantasies.
It helpeth the body in concoction and digestion.
It increaseth thy substance, and augmenteth thy store.
- 94 There are three intollerable plagues. { Warre bringeth famine and dearth of all things.
Famine, breedeth pestilence and diseases.
Pestilence, bringeth death and desolation in countries.
- 95 All the lawes of this worlde are reduced, and haue their originall from one of these three. { The lawe of nature.
Ancient custome.
The ordinances of men.
- 96 Mans nature is desirous of 3. things especially { Of newes, because olde things are stale and lothsome.
Of libertie, because we desire to goe abroad and hate seruitude.
Of dignitie because we desire to triumph ouer our enemies by superiortie.
- 97 As there are 3. kinds of stars so there are 3 sortes of freinds. { One sorte which appeare vnto the beholders like starres, yet are none: (and these procede of an exhalation beeing set on fire:) so some waiting vpon our prosperous fortune, seeme to be our freindes, & yet are not.
An other sorte are wandering Starres, which also haue their owne proper motion: so some are freindes which by peruerse will are chaunged, and become our enemies, yet he was neuer true freinde which did once desist frō being friendly.
Salust.
The third sort are Starres indeede, & fixed Starres: so there are some constant and vnfeined.

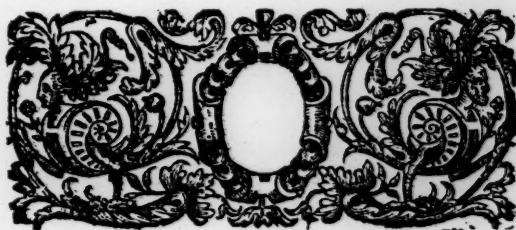


of the Triplicitie of Philosophy

98 A mans anger or hatred is to
be avoided 3. maner of waies. { Either to be alluaged and mitigated by
words.
D; suffred with silent patience.
D; eschewed by absence.

99 Caesar being in the warres
of Persia, wrote a letter vnto the
Senate of Rome, touching his
happy successe, which letter was
contained in 3. words. { Veni. { I came.
{ Vidi. { I sawe.
{ Vici. { I ouercame.

100 Beautie bringeth 3. com-
modities. { It winneth.
{ It obtaineth fauour.
{ It getteth profits.







THE FIRST HVNDRETH OF THE
Tripliditie of Poetrie

- 1 It is gaine and pleasure for 3. { P^{oets}.
sortes of men to lie. { Painters.
Astronomers.
- 2 Thre things necessarie in a { An impudent face.
flatterer. { A stedfast colour.
A changing voice.
- 3 Thre things which our aun- { Hate t^o wife sodden.
cestors haue abhorred. { A reconciled friend.
A woman with a beard.
- 4 Thre things which will not { Straw in thy shoes.
be hidden. { A spindle in a sacke.
A whoze in a chamber.
- 5 Thre sortes of men we must { A ruddie Italian.
take hede of. { A white French man.
A blacke Almaine.
- 6 Thre kindes of people which { A woman when she weepes.
should not be beloued, { A merchant when he sweares.
A drunken clowne when he prayeth.
- 7 Thre signes of great pouertie { A naille in the pocket,
in a man. { Water in a bottle.
A straw hat in winter.
- 8 Thre creatures doo no good in { Knaues in a counsell chamber.
3. places. { Swine in a bath.
Dogs in a church.
- 9 The world consisteth in these { Proude miserie.
3. things and in nothing els. { Glorious vanitie.
Sweete bitternes.

The firste hundreth

10 Thre horrible thinges are reported of the worlde.

{ That is the region of death.
The shop of the diuel.
The prison of men.

11 Thre sortes of necessites perill.

{ Such as are bestowed upon olde men.
Such as are giuen to chyldren.
Such as are cast away upon other mennes dogs.

{ They die before they haue time to quite them.
They forget the before they be able to requite them.
Dogs wil as sone bark at him y giueth the meate as at straungers.

12 Thre thinges which if a man put trust in them, will deceiue him.

{ Old wines tales.
Charmes.
Dreames.

13 Thre sortes of thinges whereof there is plentie, yet in many mens iudgement there ought to be scarcitie.

{ Crooks.
Cull worde.
Beggers wines.

14 Thre most filthie places.

{ The courte wherein a tyrant reigneth.
An Inne, the host whereof is a thiefe.
A house wherein the wife and daughters are wantons, the goodma knowing thereof, and holding his peace.

15 Thre thinges used by monks which prouoke other menne to laugh at their follies.

{ They are shauē and nocht on the head like folkes.
By their apparell and going barefoote, they seeme to be beggers.
They weare ropes about their middles like theenes.

16 A certain monke being very deuout, was accused of incontinency & breaking his vowe, he answered very demurely, that he had vowed 3. thinges: pouertie, obedience, and chastitie, & yet not at all times, and in all places.

{ Pouertie, being in a bath naked, and without his purse.
Obedience, in the fields when he was alone & without the companie of his betters.
Chastitie, when he was celebrating masse on the altier, not in his chamber. This deuout monke hath many companions like himselfe.

of the Triplicite of Philosophie.

17 trust not thre things.

Dogs teethe.
Horses fate.
Womens protestations.

18 Antisthenes saide that thre things were absurd.

To purge wheat from cockle.
To rid unprofitable souldiers out of the armie.
Not to expulse the enuious out of the common wealth.

19 Bonifacius maintained his Pope dome after the maner of 3 beastes.

Entring like a fore.
Raigning like a lion.
Dying like a dog.

20 Thre things are very bitter.

Gall.
Griefe.
Death.

21 Thre sortes of men which may lie by authoritie, without reprehension.

Old men, seeing no yong man can tell whether it be true or no which they speake.
Farre trauellers, because rather then we will aduenture the like daungers whiche they haue passed, we beleue that which they report.
Noble men, because none dare be so bold to controule them, speake they the trueth or not.

22 Thre things which women can doe all at once.

Spinne.
Weepe.
Wattle.

23 There is scarcitie of 3. sortes of men in our age.

Of preists, for if there were not, one should not neede to haue 3. or 4 benefices.
Of noble men, because citizens do aspire to honour, and buy nobilitie.
Of Iewes, because christians make an occupation of vsurie.

The second hundredeth.

24 We can not knowe the authors of thre mischeises which happen oftentimes.

He that is drunke can not iustly say, This cuppe of wine oz that made me drunke.
He that walketh among thornes, & is hurt, cannot declare which thorne pricked him.
A common whoze being with childe, knoweth not who is the father of her infant

25 Thre sortes of men are very slouthfull.

They that sit long at dinner.
They that lie long in bed when they shold rise to their labor.
They that come to the Church at the end of seruice.

26 George duke of Saxonie, did once boast that he had at Lipsia 3. monastries, wherein were such friers as were wondred at of all the woꝛlde.

The first, barefooted friers, which neuer handled money, and yet did builde sumtu-ous houses.
The second, of the order of S Paule, which had great store of coyne, and solde great store, and yet had no fieldes.
The third, of the order of S. Thomas, who were without wiues, and yet had many childzen of their owne.

27 Thre thinges confounde a whole multitude.

The lawiers booke.
The phisicians recesept.
The zeale of ministers.

28 When an euill man dieth, there is great strife.

The deuell will haue his soule.
His friendes the treasure.
The woꝛmes his flesh.

29 Thre thinges which seldom can be scene.

A broker which neuer made lie.
A Collier which neuer was black.
Two hills neere without a valley.

30 A croked old man seeketh by 3. things to increase his strēgh.

By taking his ease in a warme and softe bedde.
By drinkeing god wine and beere.
By sitting neere the fire, where he may eat a whote pie, roasted apples, and peares, & such like.

of the Triplicite of Philosophie.

- 31 Thre things seldom brought
to passe. That is {
An errant knaue should pꝛoue a good houl-
holder.
A shamelesse woman should become a mo-
dest matrone.
A dog being bled to eate durtie puddinges
should after ward leane and loath them.
- 32 Thre things whereof wee
may hope for no goodnes. {
Of a tamed wolfe.
Of a Jewe baptized.
Of a theefe saved from the gallowes.
- 33 Thre things are uncertaine
and vnconstant. {
The fauour of princes.
The loue of women.
The shining of the sunne in Aprill.
- 34 Thre things which are a
disgrace to a riche man, yet no
discredit to a poore man. {
To weare a coate of course cloth.
To haue little money in his purse.
To haue feathers sticking in his beard.
- 35 Thre things be not silent
where they be. {
Money in the purse.
Wantonnesse in hart.
Griefe in sicknesse.
- 36 Thre sortes of men easlye
become poore. {
Those which consume their wealth in ban-
quetting and excesse.
Those which are slothful and idle, not car-
ring which ende goe forwarde.
Those which are contentious, and by stri-
uing in lawe, enrich the Lawier, and vn-
doe them selues.
- 37 Thre things are intollera-
ble. {
A Gentleman fallen into pouertie.
A rich rusticall clowne.
A woman delighting in dainties & bzauerie.
- 38 Thre kindes of people will
neuer be good. {
Pong men without feare or reuerence.
Paides without modestie and bashfulnes.
Seruants without trueth and honestie.
- 39 Thre things which are li-
tle to be regarded. {
Womens noddings.
Halting dogges.
Merchants othes.

The firste hundredth.

- 40 Thre thinges which euery man ought to take heed of. {
 Least he be curious when he readeth ouer
 other mens letters.
 That he touch nothing in Smiths shops.
 That he taste nothing in an Apothecaries
 house.
- 41 Women haue thre sorts of teares in their eyes. {
 The first of Griefe.
 The second of deceipt.
 The third of impatience.
- 42 Thre sortes of men which are not content with things present. {
 Conuicious men, which alwaies looke for
 more gaine.
 Curious persons which still study for variety.
 Adulterers which alwayes hunt after new
 whores.
- 43 A dog is to be praised for 3. things. {
 For that he can cure and heale him selfe
 with his tongue.
 He is a faithfull friend vnto his maister.
 And he wil giue warning when any come
 neere the house.
- 44 There are 3. vnhappy beasts according to the olde proverbe. {
 A good woman.
 A good mule.
 A good Goat.
- 45 A thristie householder should especially take heed of 3. things. {
 New wine.
 Crane wood.
 Hote bread.
- 46 He hath nothing, neither can he looke any thing that is depriued of these thre things. {
 Shame.
 Trueth.
 Honestie.
- 47 Thre thinges are gotten without money: {
 Maladie.
 Ignorance.
 Dishonour.
- 48 Thre thinges necessarie for an Inne keeper. {
 That he be as merrie as Hector.
 That he be as pacient as Iob.
 That he be as carefull for his guesles as
 Philemon.

of the Triplicite of Poetrie

50 We may read three thinges
in comedies, of the craft and sub-
teltie of louers.

That they knowe what their meaning is,
that crache their fingers, & without noyse
can set the print of a key in ware.

That they wil come sneaking into a house
& tread softly on their toes like thraues,
faining themselves to haue other busines
there, then in truth they haue.

That in the hearing of many people, they
can tell a faire tale for chastitie, and dis-
praise lust vtterly.

51 We may perceiue 3. great
imperfections of louers.

They are blinde, wanting iudgement, and
suffering affection to lead the in a string.
In a small time they lose bodie, soule, welth
and all.

They serue filthy whores, and like oren are
constrained to draw the plough.

52 Three peculiar crosses which
do afflict louers.

They liue by another bodie's life.

They speake in a strange language.

They can see other mens harmes, and can
not perceiue their owne.

53 Three things cannot agree
with other three.

Sleepe with desire to learne.

Riches, with prodigalitie.

Diuine religion with humane super-
stition.

54 Of 3. thinges wee must be
ware.

Too much wine.

Strife.

The princes anger.

55 Three thinges wee must es-
chew and shie from.

Sonne.

A serpent.

An euil woman.

56 Three things are not woorth
a flace of wall.

A popes bull.

A dead mans skull.

An olde trull.

57 Three things as wholesome
as medicines for the bodie.

Running.

Talking.

Reading with a loude voice.

58 Fancie

The firste hundreth

58 Beautie causeth 3. thinges.

Gazers.
Lovers.
Theeues.

59 Three sorts of men most merie, most free, most mad.

Priests are most merie, who at burials doe sing when other folke weepe.
Physitions are most free, vnto whom it is lawfull onely to kill men, and though it be death to other men to commit murder yet it getteth them rewarde.
Grammarians are most mad, who hauing neither skill in prose nor verse, yet when they looke vpon other mens works, they will seeme as though they could see verie far in a milstone.

60 Three things wil not endure long.

Constrained loue.
Painting which women lay on their faces
Counterfet coine.

61 Women are not to be beloued at three times.

When they wepe : for they haue taught their eyes how to gush out with teares at their pleasure.
When they faime themselues to be sick, we should not giue the credit til we saw they were dead.
When they say that they are not hungry, if they bring not their trencher & cate, wee must either beloue that they haue dined in the kitchen, or else haue set vp a dainty morsell for themselues.

62 Three short times seeme very long to some.

The night seemeth long vnto him, whose best beloued hath broken promise.
The day seemeth long vnto them that owe a daies worke.
The yere seemeth tedious vnto those children whose mother doth abridge their liberty.

63 A husband is forbidden three daies of fasting.

When the wife is gone to the bath.
When he hath wel beate hir, & he is angry
When she is abroad at good cheare with her gossip.

of the Triplicitie of Poetrie.

64 You may knowe good wine
by 3. things.

The colour.
The smell.
The tast.

65 A maker of cleere spectacles
did complain th at his arte was
not so gainful as it had bene be-
fore times, & that for 3. causes,

Because olde monkes and priests could say
their prayers without booke.
They were so daintie ware for rude fel-
lowes to meddle withall.
Kings and Princes can see through their
fingers.

66 Three diseases which can
not be helped.

The gnawing of ennie.
The heate of loue.
The sting of the conscience.

67 Three things which wee
must not hope to obtaine after
certaine times.

Beautie after the age of twentie yeares.
Strength after the age of thirtie yeares.
Riches after the age of thre score yeares.

68 Three things make a man
circumspect and carefull.

The loue he beareth to his wife and chil-
dren.
Want of friends and money.
The iniquitie of times.

69 Princes haue prerogative in
3. things. about other men.

When they are drunke, their familiars say
they are merry.
If they be blacke, they are saide to bee
beseene.
Whē they be soles, they are called honest,
simple and innocent.

70 Crates the Theban sayeth,
that there are three medicins for
such as be in loue.

Hunger.

Hunger cureth loue, for loue
quailleth when good cheare
faileth.

Time.

Time will either mitigate &
allwaie loue, or end it.

A halter.

If these two will not cure
this maladie. yet will a hal-
ter helpe presently this in-
firmittie.

L. L.

71 Three

The second hundredeth.

- 71 Thre sortes of men for the most part are great babblers, { Barbers. { The reason is, because they
 { Bathkepers. { heare mariners, soldiers, and
 { Wintners { other extrauagant fellows,
 { recting manye strange and
 { fundie tales, that being as
 { it were infected with their
 { talk, they become great bab-
 { lers.
- 72 Thre sortes of egges are ac- { White. {
 counted for good. { Long. { Egges.
 { Rowe. {
- 73 Thre sortes of men deceiue { Such as weare long kniues, and yet be no
 us in the w. { Cookes.
 { Paides y haue their haire hanging down,
 { yet being no virgins.
 { Such as haue shauen crownes, and bee no
 { priests.
- 74 We laboꝝ in vaine with 3 { By ministring a medicine to a dead man.
 sortes of men. { By admonishing an olde man that is obsti-
 { nate in his opinions.
 { In washing an Ethiopian.
- 75 We may take example by 3. { The best swimmers are drowned.
 sortes of men which hazard the- {
 selues in daunger, and often pe- { The best climbers do fall.
 rish. { The best fenslers are wounded.
- 76 Thre sortes of people, from { A wilde and unruly monke.
 whom we must flee as from the { A meale mouthed flatterer.
 diuel, { A crafty olde witch.
- 77 Thre sortes of men which { The prince that will proclaim war when
 will trouble themselves when { he may live in peace.
 they may live without care. { He that hauing a barren wife, will increase
 { his well gotten goods with fraud and v-
 { surie.
 { A man of 70. yeares of age, that will leade
 { with him a springball of 18. yeares olde.
- 78 Thre

Of the Triplicite of Poetrie.

78 Thre guests which are first
at a banquet.

{ Flies.
Dogs.
Flatterers.

79 We must not beleue thre
things.

{ The inconstant winde.
Our deceitfull dreames.
That our prosperitie will continue.

80 Thre sortes of living crea-
tures haue very good eie sight.

{ The Eagle.
The spotted beaſt.
The curious person.

81 Hesiodus saith, that hee had
neede of thre things that wil ex-
pell povertie.

{ A house.
A wife.
An Oxe to till the ground.

82 Thre things to be noted in
a peacocke.

{ He is clothed like an Angell.
He walketh like a thase.
He crieth like a deuill.

83 All creatures do daily preache
these 3. lessons vnto man.

{ Receiue a good turne.
Giue that vnto others which is due to the.
Flye punishment.

84 Thre things to be auoided,
of which we shold not hope to be.

{ An inconstant minde.
A rowling eie.
Fete readie to runne to doe mischief.

85 Regiomontanus an excellent
Astronomer, being asked on a
time which were the best signes
for a mā to know whe he shold
take his iorney, answered.

{ A good horse.
Money in the purse.
Good companions.

86 Thre proud creatures.

{ A knaue sitting in a chaire.
A queane riding in a charriot.
A ramping louse in a scabbed head.

87 Thre faults in maids which
play with euill neighbours.

{ They bewray our secrets.
They sell vnto them the goodes they haue
stolen from vs.

{ They are gadding abroad in the night.

L.ij.

88 Thre

The firste hundreth.

88 Thre thinges being in the house, maides wishe out of the house. { An angrie mairesse.
Smoke.
A broken dish.

89 An asse doth 3. filthy things not without comoditie. { Where he doeth sile, there he dongeth the ground.
Where he doth pisse, he watars y ground.
Where he tumbleth he breaketh the clods.

Thre thinges are fit for an asse. { Fodder.
Stripes.
Burdens.

90 Thre thinges are alwayes good cheape. { Carth.
Mozes.
Lies.

91 Thre sorts of men ought to be very vigilant. { Watchours to their flockes.
Pilats to their shippes.
Doctors to their gates.

92 Whosoener will retaine a Lawier, and lawfully seeke his owne right, must be furnished with 3. puckets.

In the first pocket he must haue his declarations and certificats, wherewith he may shewe his right.

In the second pocket he must haue his redd rudduckes ready, which he must giue vnto his Lawier, who will not set penne to paper without them.

In the third pocket he must haue patience: which must stand him in steade when his Lawiers doe delay him, and when sentence passeth against him.

93 Louers are slaues vnto death for lustes sake, and doe despise 3. thinges which maintaine life.

They suffer hunger.

They continue thirstie.

They passe the night in thoughtes without sleepe.

94 Euery flower hath these 3. thinges naturally.

His blossome.

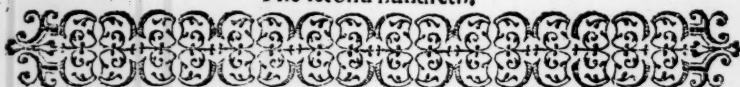
His sauour.

His sappe.

Of the Triplicite of Poetrie.

- 95 A certaine horse-
courser sold a horse, &
whē he had receiued
ready mony, the bui-
er would needs know
of him what faultes
the horse had. The
horsecourser answer-
ed that he had thre.
- That he
would not
clan tras.
- That he
would not
swallow i-
ron.
- That he
was to so-
geitfull.
- Well, quoth the
buiet then he wol-
d, orde no crows
neastes.
- He shall neede no
iron, for hee shall
haue haye & pro-
uender inough.
- I will not com-
mit my businesse
vnto him, but dis-
patch it my selfe.
- In his iournie home-
ward hee perceiued
his horse would not
goe ouer wooden
brides.
- That hee coulde not
away with the iron
bit.
- That hee fell often,
and yet quickely for-
gat his falls, whereby
hee had triall of the
horsecourers honestie.
- 96 Thre thinges very necessary
in a sencer.
- A quick eye.
A strong arme.
A stout hart.
- 97 Thre thinges are very hard
and difficult.
- To cause a woman take penance patiently
when she hath deserued.
To cause an old dotting foole to reforme his
maners.
To teach on asse musicke.
- 98 An Epitaph worthy memo-
rie consisting of 3. parts.
- O man thou seest what I am.
Thou knowest what I haue bene.
Now thinke what thou shalt be thy selfe.
- 99 A ploughman gaue 3. lessons
vnto his soone,
- Be holy in Lent.
Be painfull in harvest.
Be merry at Chylmas.
- 100 Thre thinges by no meanes
tollerable.
- A long tongue in a foales head.
A lose life in a godly professor.
A proud hart and a beggars purse.

The second hundredeth.



THE SECOND HVNDRETH OF THE
Triplicite of Poetrie.

- 1 It is not good to brag of thre things. { That thou hast good wine.
A faire wife.
Plentie of money.
- 2 Thre things agree not well. { A litle horse and a heauie man.
He that is thirstie with a litle pot.
An auncient man and a young wife.
- 3 A man maye do thre things without learning them. { Laugh.
Weepe.
Sleepe.
- 4 A man must not make choise of 3 things in 3. places. { Of a wife in westminster.
Of a seruant in Basles. { least he chuse a quean a knaue
Of a horse in Smith, field. or a iade.
- 5 Thre things make a man gaspe. { Latinesse.
An emptie belly.
Want of mirth.
- 6 A man must not be too hastie in lending thre things. { His sword.
His wife.
His horse.
- 7 A vine bringeth forth thre grapes. { The first of pleasure.
The second of drunkennes.
The third of sorow.
- 8 Thre shoulde be alwaies at home. { The henne roost.
The catte.
The good wife.

of the Triplicite of Poetrie.

9 Thzee are not without spot or blemish. { A potter.
The whale of a carf.
He which frequenteth euil companie.

10 Thzee maner of sages. { The sage hearbe. { The so for wise himselfe doth accept.
The sage soles. { Nay match with sage, the sage
The sage wise. { wise accept.

11 Women desire thzee things chiefly. { To be gorgeously apparelled.
To be esteemed faire.
To go whither they lust.

12 Thzee occasions that manye times moue debate. { To talke with him that is angrie.
To send him of an errand that is wearie.
To wake a man out of his sleepe.

13 All the guesstes present at a banquet, should haue one of the properties belonging to certain letters. { Some of which sort are olde men: shoulde be like bowels, which make a full sounde by themselves, so olde men among themselves, should be the authoꝝ of talke and communication.

Some of which sort are women: should bee like semiocales, otherwise called halfe bowels, which haue libertie to speak, but not aloud like bowels, but softly not sounding their words.

Some of which sort are boies and virgins, should be mute like mutes which yeelde no perfect sound without a bowell, noz they talke vnlesse they be spoken vnto, by their betters.

14 Thzee things are saide to bee necessarie for him that is a student in the law. { An iron head.
A purse full of gold.
A leaden taile.

15 There are 3. sortes of amming beggers. { Pinfirels.
Enterlude players.
Juglers.

The second hundredeth.

- 16 A good hoxle
shoulde haue 15.
properties, that is
to wit, 3. of a man,
3. of a woman, 3. of
a fore, 3. of a hare,
and 3. of an Ass.
- Of a man. { Bolde.
Proude.
Hardie.
 - Of a hare. { A great eye.
A dyie head.
Well running.
 - Of a woman. { Faire brested.
Faire of haire.
Easie to leape vpon.
 - Of an Ass. { A bigge chyne.
A flat legge.
A god hooft.
 - Of a fore. { A faire taile.
Short eares.
A good trot.
- 17 These will neuer accorde in
one. { Two wines in one house.
Two cattes and one mouse.
Two dogs and one bone.
- 18 Thye sortes of sauses.
- { The saute of meat is hunger.
The sauce of leue, beaultie.
The sauce of frendshipp, gentle wordes and
curteous behauiour.
- 19 Thye occupations whereof
there are many thyeues. of
- { Meauers.
Phillers.
Tailers
- 20 Thye things are able too
make a rich man pooze.
- { A proude wife.
A wide house.
And a back dooze.
- 21 Thye sortes of
men dispose of all
our goods.
- { The goods of the minde. { Inconstant diuines.
The goods of the bodie. { Unskilful Philosophers.
The goods of fortune. { Couetous Lawiers.
- 22 Thye things necessarie for a
Scholler.
- { A wil.
A witte.
A booke.

of the Triplicite of Poetrie.

- 23 There was a kind of daunc-
ing bled among þe Lacedemoni-
ans, consisting of 3. ages, & euerie
age bled to sing a feuerall song.
- Children, they sang, We shal be men and
strong one day.
Olde men, they sang, We haue beene men
and strong.
Men of middle age, they sang, We are men
and strong: for that which children hope
for, and olde men haue lost, we enioy and
possesse.
- 24 Thre litle creatures are al-
waies eating.
- Children.
Chickens.
Whelpes.
- 25 Thre places at London,
wherein 3. notable vices raigne.
- In the Royall exchange. { Usurie.
In Pauls { Simonie.
In Westminster hall. { Biberie.
- 26 Thre sortes of liuing crea-
tures, which who so loueth not
one of them, semeth not worthy
to be called by the name of a mā
in a mery mans iudgement.
- Faire whelpes.
Faire hoxses.
Faire women.
- 27 Thre beaſts are comely in
their going.
- A lion.
A grayhound.
A goate.
- 28 Unto 3. sortes of men ſome
things are a dishonoz, ſometimes
and ſometimes not.
- Felw burials are no diſcredite to a Phiſiti-
on, but many are.
Chaffilements are both honoz and diſho-
noz to a Prince.
It is not infamous to a ſouldier to be woun-
ded in the face, but to be hurt in þe backe.
- 29 Thre ſeuerall daies in thre
ſundrie monethes, wherein it is
not whole ſome to bee let blood,
noꝝ to eate goole fleſh.
- The firſt day of may.
The laſt day of Aprill.
The laſt day of September.
- 30 Thre intollerable creatures
- A ſervant when he raigneth,
A hateful woman when ſhe is married,
A maid that is heire to her miſtreſſe.

The second hundredth

- 31 It is no playing with three
least lest turne to earnest. { With fooles.
With mightier men then our selues.
With vntamed beasts.
- 32 Three things are amisse in
Princes courtes. { They which haue but a bad place, are cau-
sed to remoue further from the fire.
They which are most hungrie, haue least
meat set before them.
They which sit lowest at the table, are so-
nest called from their meate.
- 33 He is worthy to haue the
blessing of the gallowes { That buildes his house all of fallowes.
That pricketh a blind horse ouer y fallowes
That suffereth his wife to take many hal-
lowes.
- 34 Three smal beastes are full
of wisdome, { The bee
The emet.
The spider.
- 35 Three sortes of people in re-
spect of vse, in necessitie may be
accounted good, { Schollers, for they may serue in the priests
places when they are dead.
Virgins, which may supplie in place after
men haue buried their wines.
Merchants for they may play the blerers
in stead of the Jewes.
- 36 Socrates maketh mention of
3. sortes of idle persons. { The first sort are such as spend their whole
time in dicing.
The second sort are of those which consume
their life in eating and drinking fro moz-
ning till night.
The thirde sorte are such as followe filthie
whores, and walke in the woods.
- 37 Three thinges many a man
beguiles. { Ofter miles.
Bentish stiles.
Posfolke wiles.
- 38 Three things whose endes
are inglorious. { Of March flowers.
Of a wanton maid.
Of a priest that delighteth in warre.

of the Triplicite of Poetrie.

39 It is a shame for a man to take a fall 3. manner of waies.

To fall in the plaine high way.
To take a foyle in wooing a wiffe.
To take a fall in the sight of many from the horseback, which in riding on thou tokell a priue.

40 They which are troubled in the goutte, haue 3. thinges which they haue not.

When they must eate, they haue handes and on handes, because they haue no vls of them.
When they must walke, they haue feet and no soete because they cannot goe.
They haue reason to seeke after remedye, but want it, to endure such paine as tendeth to the cure of their disease,

41 Three reasons alledged by 3. Romane matrones, why after the death of their first husbands, they would not marrie againe.

The first was Marchia, who being asked why she would not take another husband, answered, she found none that would haue her for her person, but mary her for her money.

The second Valeria, who being demaunded why she did not mary again, answered, that she could not, because her husband was not dead, but liuing: for so long as she liued, her husband liued also together with her in her hart.

The 3. Ammia, with whome when her parentes were instant to marry again (being yong and rich) answered that she could not hauing had a good husband, and therefore taking another, either he should be good or euill, if he were good she should alwaies be in feare to lose him: if euill, alwaies agreed that it was her chaunce in choice to haue changed for the worse.

42 Three things in the beginning are easy, which afterward appeare very difficult to remedy.

It is an easie matter to cast fire into any place, but velle hard to quench it being kindled.
It is an easie matter to moue debate, but hard to reconcile men being at variance.
It is an easy matter to turne euer money by exchange, but a hard matter to come out of debt.

The second hundredeth.

43 Three things are requisite at
3:times of the yeare.

{ At Crisimas great loanes.
At Lent cleane soules
At Whitsonside newe clothes.

44 Three things to be noted in
a wedding ring.

{ That it be of golde, for as gold is the best
mettall, so the loue betwene man and
wife, is the dearest loue.
That it be round, y is without end, wher-
by is meant, that loue should not cease.
That it be put on y 4. finger signifying har-
ty loue. for the phisitions say that a beine
in that finger commeth from the heart.

45 Three causes why Priestes
haue theiwer wines for the
most part, then their neighbors

{ That seeing they are so readie to reppoone
other mens vices abroade, their wines
might reprehend their faultes at home.
They that being exercised with patience at
home, may learne to suffer more easily
common troubles abroade.
Priestes deserue to haue theiwer wines, for
that they chuse to marry the fairest, which
commonly are theiwer.

46 Three things of their olone
accoyd in ascēding vanish away

{ Smoke, the higher it mounteth, the sooner
it vanisheth.
Clicke men, the higher they climbe, the
greater they fall.
A song begun in a note to high, causeth the
voice to faile or end in la, mi,

37 Three things are easily lost
but neuer got again.

{ A word spoken.
Virginitie.
Time

48 Three things verie requisite
in a Chirurgian.

{ A haukes eye.
A lions hart.
A ladies hand.

49 Three things change the
nature and condition of man.

{ Dignitie.
A wife.
A line

of the Triplicite of Poetrie

50 Three things make vs wanton and shamelesse. { Night. { Night hath no shame.
 { Loue. { Loue hath no reason.
 { Wine. { Wine hath no seace.

51 Three things makes a man wearie of his house, and often of his life. { Smoke.
 { Raine.
 { A curst wife.

52 { Cut candle.
 { Breake cole.
 { Set sticke on end. { Was neuer good husband,
 { no: good husbands friend.

53 Three most odious creatures. { A begger proud.
 { A rich man a lyer.
 { An olde man lecherous.

54 He that taketh these things may be deceaued. { Loialtie and truth in a flatterer.
 { A fine wit in a fat belly.
 { Vertue in all euill companie.

55 Three things very harde or not at all to be found. { A hare without a muse.
 { A fenne without a fluse.
 { A whoze without a luse.

56 Three things are very difficult. { To carrie water in a sieve.
 { To roote out a vice which hath bene grased of long time in a mans mind.
 { To make women good with stripes.

57 One repenteth not to haue obeyed. 3. things. { The truth.
 { Good counsell.
 { A Cocke crowing early in a morning.

58 Three creatures see cleere in the night. { The Owle.
 { The night rauen.
 { The Weasell.

59 Three living things that excell man in the sense of smelling. { A vulture.
 { A hound.
 { A towe.

The second hundredeth.

60 There are 3. dayes, as saith
S. Bede, on which whosoever is
bozne, his flesh shall neuer rotte.

The 12. of Januarie.
The 24. of March.
The 28. of March.

61 Thre thinges the elder they
bee, the more delight we take in
them.

Olde wine to drinke.
Olde Bookes to reade in.
Olde freindes to be conuersant withall.

62 Thre true tokens to knowe
a sole by.

To be angrie too much without a cause.
To laugh without measure vpon no occa-
sion.
To reprehend other mens faultes, and will
not see his owne.

63 There are 3. sortes of men
generally.

The first sort are of such as haue learning
but want discretion and wisdom. For
according to the prouerbe. The greatest
clarkes be not the wisest men.
Another sort are of those which haue no ler-
ning, but by experience haue obtained
pudence and wisdom.
The 3 sort are of those which haue neither
learning nor discretion, & they are starke
foles.

64 The inuention of 3. thinges
is wondrousfull.

The inuention of gunnes and gunpowder.
The making of glasses.
The Printing of bookes.

65 Thre things in a man which
may be likened vnto 3. things in
a Smithes shop.

To wit a stichle.
The tongue, to a hammer
Learning to a gad of Steele.

66 Thre doubtfull questions,
which none but Salomon coulde
resolue.

What was most pleasant & sweet in mans
life? He answered A quiet minde.
What meat was most fit for infants? He
answered, No meate better agreeing
with a childes nature then his owne mo-
thers milke.
What was the fittest place for a child to be
reposed in, and to take his rest? He answer-
ed the mothers bosome.

67 There

of the Triplicite of Poetrie

67 There are three causes why
old men loue their goods so wel.

Because they think it a great matter to be
reporred to die rich.

The memorie of the actions of their youth,
& the infirmities of their present age, ma-
keth them so ill contented, y they are care-
lesse to prouide for death which they see
euen before their eyes, looking to liue still
to enioy their goods, till death part the in
both asunder.

Because they had rather leaue the to their
enimies being dead, the in their life time
be in danger to their friends for them.

68 Three sortes of men may be
fozie though they say nought.

He that spendeth much & getteth nought.

He that oweth much and hath nought.

He y loketh in his purse & findeth nought.

69 Three causes why louers dis-
cerne not the faultis of their
friendes.

Because their affection hath ouermaistred
their reason.

Because they wil not suffer their fanclies to
be controled by other mens wils.

Because (according to the Philosophers) al
great motions hinder those that be lesse:
but loue hauing occupied the chiefe and
most principal motions of the spirit, tro-
bleth the vertue and originall of the sen-
ses, the same being the cause (with Plato)
why louers are made blinde with the
sight of their Ladies, and according to the
same the Poets haue fained Cupid with
out eyes.

70 For 3. cau-
ses we suffer the
losse of 3. things
to our great dis-
contentment.

Of our wealth.

Of our honour.

Of our life.

Because being once lost, we seldeome
reconer it againe.

Because hee that hath losse his good
name is halfe hanged.

Because wee maye assure our selues
that we shall neuer enioy life againe
after he we once dead.

71 There are 3. shewing beanes
so plucked on a cuckolds cap.

A beautiful face in the wife.

A ielous head in her husband,

A wanton eye in a louer,

72 There

The second hundredeth

- 72 There are 3. very vigilant beasts. { A goose.
A cocke.
A dogge. } Theeues on a night had stoln Iupiter had a goose not a keaked.
The Germans vse to carie their cocks with them to the warres, to the end by their crowing, they may know how the day passeth away.
For he will wind a thiefe and bewray him.
- 73 Thre things bite foze. { An olde dogge.
A hungrie fire.
An Assurer. }
- 74 He were best to go where no man knoweth him. { That sweareth till no man trust him.
That lyeth till no man beleeneth him.
That bozoweth till no man wil lend him. }
- 75 Thre conditions of Abbey lubbers. { To labour till they are a cold.
To eate till they sweate.
To lye in bed till their bones ake. }
- 76 There are 3. dangers of the world. { To ride on a fierce horse.
To saile on the sea.
To liue vnder a tyzant. }
- 77 Thre sortes of men which are selborne sene, and hard to be found. { A friend in aduersitie,
An olde tyzant.
A lawyer that will take no bybes. }
- 78 Thre things will not proue well without beating. { A walnut tre.
An asse.
A woman }
- 79 Honours change maners in 3. sortes of men. { Merchantes, because they forget that euer they were apprentices.
Priestes, because they forget that euer they were parish clarkes.
Magistrates, because they are vnmindfull that they were priuate men. }
- 83 Thre trades of life which may trauell without a passeport { Pedlers.
Linkers.
Pintrels. }

Of the Triplicitie of Diuinitie

81 There are 3. vn lucky beastes }
 which doe pretend and foreshew }
 of mischeife ensuing. }
 A howling dog.
 A screeching owle.
 A croking Raneu.

82. Mens iudgements differ much
 in these 3 things.

Bookes.

For one saith, this booke is to long, another too short, the 3. of due length. & for fine phrase and stile, the like that booke was not in a great while. It is al lyes said an other, y booke is sharke naught.

Wine.

For concerning the qualities of wine, men are diuersly affected. Ah this is a hard wine quoth one, it is too sweete in my opinion said another, may nay quoth the 3. man, it is sharpe and piercing me thinks. It is a cup of neare wine said the owner. I said another, it hath a good smacke of the caske, it will do a man as much good in his shoules as in his belly.

Cheese.

For cheese hath diuers tastes in severall mens mowthes. He saith it is to salte, he saith it is fresh, he saith it is to hard, hee saith it is to new. It is to strong of y runnet saith he, It is saith another not strong enough for me. It is said one as good as can bee: Hereof no two of any ten can agree. So that, no booke no wine, no cheese, be it good or bad: but praise and dispraise it hath and hath had.

83 Three things of small continuance.

A wonder,

Uaineglorie.

The remembrance of a stranger.

84 There is great folly shewed
 in these three things.

In fishing before the net.

In haunting before the v.orie.

In reckoning without the post.

85 It is no deede of
 charitie to giue any
 thing vnto these sortes
 of beggars.

Vnto counterfait beggars which say they are lame & diseased when it is neither so nor so.

Vnto couetous beggars, which hauing their bottell and dish filled with drinke, and their scrippe and wallet stuffed with victuals, yet they will crane at the next doze they com at.

Vnto proude beggars, which will take noe kinde of almes but money.

P.

86 Three

The second hundredth

86 Thre things are proud in
3. places.

{ A cocke on his dunghill.
A dog at his maisters doore.
The good wife at home among her maidens.

87 A manned not go a bozow-
ing to his neighbours that hath
3. yels 3.

{ A litle land wel tilde.
A litle house wel fild.
A litle wife wel wild.

88 Thre of the greatest beasts
are afraid of 3. very smal beasts.

{ The lyon of the cocke.
The eagle of the batle.
The whale of the twoydish.

89 Thre sorts of men are like-
ned onto 3. kind of beasts.

{ The flatterer with the Camelion, for as a
Camelion can turne himselfe into al co-
lors saue white, so wil a flatterer change
himselfe into al helwes saue honestie.
The backbiter unto the basiliske: for as the
basiliske doth kil a man a far of by sight,
so a flanderer doth kill a man a far of be-
hind his backe with his tongue.
The enuious man unto the Viper: for as y
Viper doth kil her dam by gnawing out
her guts, & afterward doth sting & poison
others, so enuy doth consume him in who
it is bred, & afterward hurteth others.

90 A birch in brome consisteth
of 3. things fit for correction.

{ Twigges, belonging to Scholemasters for
the correction of smal offences.
A staffe, belonging to masters for the puni-
shing of greater faults.
A with, belonging to magistrates for the
erecation of traitors, felons, murtherers,
and such like.

91 Thre things are very easie.

{ An easie thing to finde a staffe to beate a
dog.
An easie matter for him that is willing to
inuent an excuse.
An easie matter to giue god counsell.

92 Thre things are directed by
destinie

{ Wedding.
Hanging.
Whipping.

of the Triplicitie of Poetrie

- 93 Thre still things are dangerous for the most part. {
 A still fellow, for he commonly is subtil
 and craftie.
 A still water which is deepe, and therefore
 dangerous.
 A still sowe, for she will eat vp all the druff.
- 94 Thre things to be auoyded by a wise man. {
 Hope of things impossible.
 Sorowe, for things unrecoverable.
 Feare, of things inenitable.
- 95 Thre things can suffer no fellowship. {
 Loue, for a louer hates his corrinall.
 Lordship, for honoꝛ is impatient of compere.
 An Hermite, for he seeketh to abandon the
 company of men by seeking desert places.
- 96 The Papists did vse to curse with 3. things. {
 Bell.
 Booke.
 Candle.
- 97 Thre things are dearely bought. {
 Wit gotten by experience.
 Fame wonne by death.
 That which is obtained by praier & request
 for one man cannot entreat another with
 out bashfulness or blushing.
- 98 Thre things are not to bee regarded. {
 The great vanities we see with our eyes.
 The great wonders we heare in our eares
 Great sorow when we conceaue it in our
 mindes.
- 99 There are thre very strong things. {
 Gold, for there is no place inuincible, where
 in an asse laden with gold may not enter.
 Loue, because it prouoketh vs to aduenture
 our goods, life, renowne and all.
 Labor, because it ouercometh all things.
- 100 God made 3. places for 3. purposes. {
 Heauen, for the good.
 Hell, for the wicked.
 Earth, for both.

Deo trino & vni sit laus, honor,
 & gloria. Amen.